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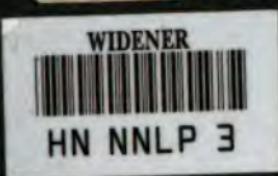
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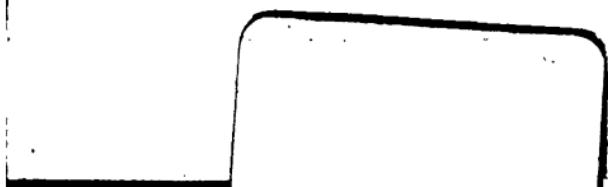
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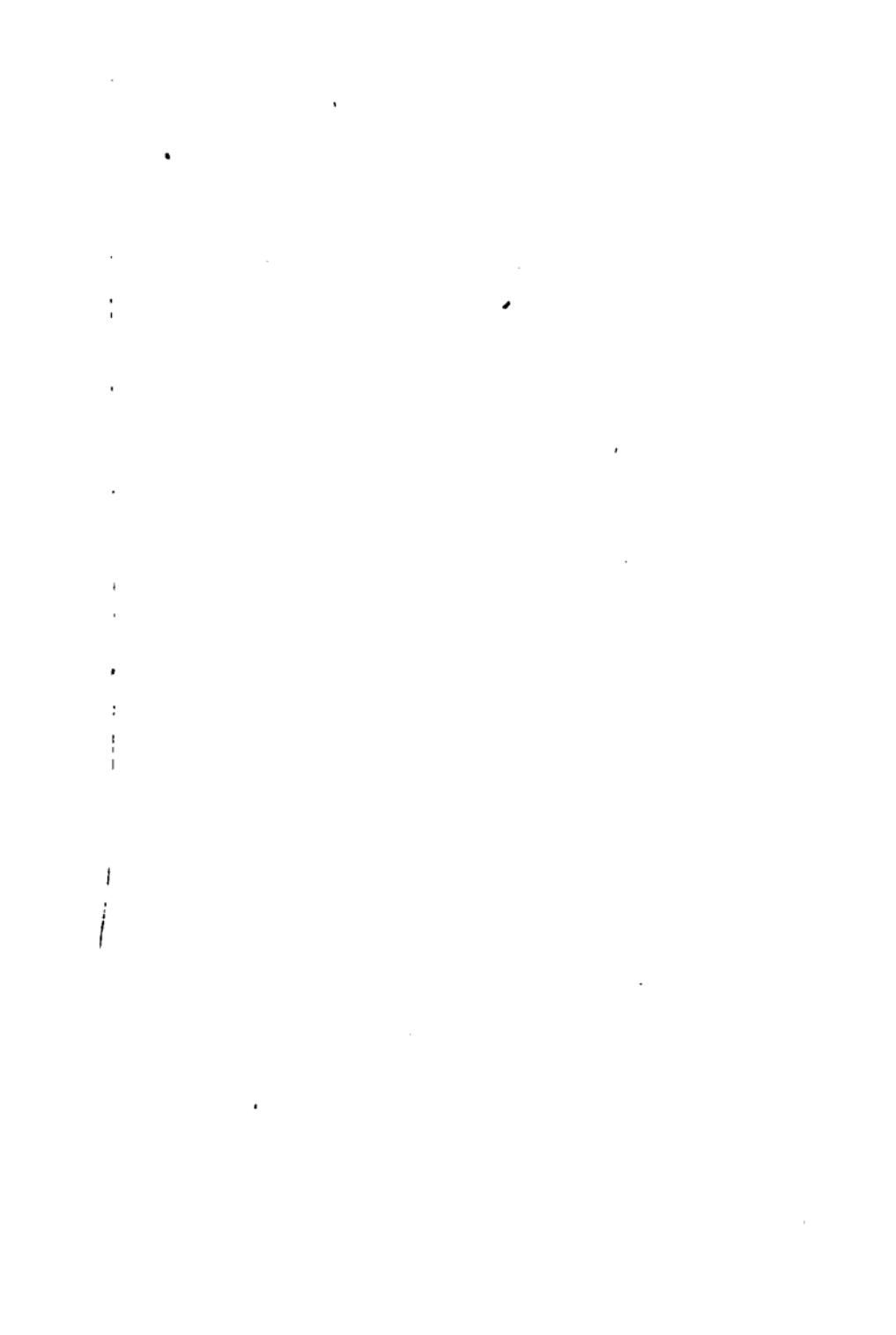
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NEW SERIES, No. 38.

THE
ANNUAL MONITOR
FOR 1880,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1879.

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P R E F A C E.

“The joy of the Lord is your strength.” The pages of this little volume bear emphatic testimony to the truth of this declaration of an inspired writer. This joy is one of the fruits of the indwelling presence of the Spirit, concerning whom the Lord declared to His disciples, in the midst of their sorrow at the prospect of losing His personal presence with them,—“It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you.” How is this joy begotten in the hearts of the humble disciples of the Lord, who, whilst rejoicing, are yet sometimes sorrowful, and often deeply conscious of much weakness and utter unworthiness? It is attained through deep

conviction for sin, through repentance and an entire distrust of self, and through the acceptance of the freely-offered love and mercy of God in Jesus Christ our Lord, which leads to that blessed atonement in which the reconciled child knows the Spirit of his Father to bear witness with his spirit that he is a child of God, and is assured that his Father will "supply all his need according to his riches in glory by Christ Jesus." In this holy confidence there must be joy, and in this joy there is strength for service, whether that service lie in the retired paths of a quiet life, in the patient endurance of weakness and suffering, in caring for the sick, the needy, the wanderers, or in standing forth publicly to witness for the truth as it is in Jesus.

Do some who read these pages say regretfully, Oh that we knew this joy of the Lord to be our strength more fully and continually? Let these consider the words of the Lord,—"*If ye keep my commandments, ye shall abide in my love*, even as I have kept

my Father's commandments and abide in His love." It was in bearing His cross daily and unto death that He kept His Father's commandments; and His own teaching is, "If any man will be my disciple, let him deny himself and take up his cross daily and follow me." And the joy of the Lord is the strength of the disciple thus to follow Him.

Our pages tell too of the young man, deeply conscious of the strivings of the Holy Spirit within him, yet so carried away by the gilded pleasures of this life as to refuse the calls of heavenly love: of the sad remorse of such an one in the contemplation of golden opportunities gone for ever: and yet of the long-suffering mercy and tender forgiving love of the Father, in permitting the sun of even such a life to set in the brightness of a humble but full assurance that in the blood of Jesus Christ His Son there is cleansing from all sin. Surely he, being dead, yet speaketh, with a voice full of yearning over those left behind, saying,—Oh! give heed to the still small voice of heavenly love which

whispers in the secret of your hearts, "This is the way, walk ye in it;" for it is the voice of One whose name is Love, who seeks to lead you into the paths of that true wisdom whose ways are ways of pleasantness, and all her paths are peace.

W. R.

SCARBOROUGH, 12th mo., 1879.

LIST OF MEMOIRS.

Bernard B. Alexander.	Robert Fry.
Christine Alsop.	Susanna Gayner.
John Ashworth.	Sarah Green.
Edward Backhouse.	Ann Grubb.
William Jas. Barcroft.	Martha Maria Gundry.
Catherine Bastin.	Charles H. Gurney.
Mary Bowman.	Helen Ann Hughes.
Samuel Bradburn.	Daniel Norris.
Sarah Louisa Brown.	William Harvey Pim.
Lydia Brown.	Christiana A. Price.
Joseph Howgate Burtt.	Elizabeth Thwaite.
Chas. Smithson Fisher.	Richard Veale.
Elizabeth Forster.	Thomas C. Wakefield.
Charlotte Fox.	Thomas Wells.
	Mary Mackie.

THE
ANNUAL MONITOR
FOR 1880.

BERNARD BARTON ALEXANDER,

Woodbridge. 29 4 4 mo. 1879

Died at Adelaide, South Australia.

He was the youngest son of the late John Biddle Alexander, of Ipswich, and Anna Sophia Alexander, and was born the 9th of 10th mo., 1849. From a child he manifested an affectionate and generous disposition, combined with a high flow of spirits.

He was educated at York School, where, although not displaying any great talent for learning, he showed considerable perseverance in his studies. Still it must be acknowledged the play-ground had more attractions for him than the school-room, though at the same time he took much interest in the various branches of natural history.

After leaving school he was occupied in the branch bank, at Woodbridge, where his mother

and sisters then resided, and he soon displayed abilities for business which qualified him to take the partial management of it ; and by his frank and genial manner he won the esteem and respect of those with whom he came in contact.

B. B. A. was full of animation, having great enjoyment in manly pastimes, and often by his wit and humour gave life to the companies with whom he associated. Nevertheless it was his desire to give proof of his love to his Saviour, by his readiness to serve those objects which were calculated to benefit and elevate his fellow-men. Amongst his philanthropic pursuits was the establishing and superintending of a reading and club room, for young men to meet and spend their evenings in ; he also formed a Band of Hope, which engaged his warm and earnest interest, and to the Temperance cause generally he devoted much of his leisure time.

He became a teacher in a Sabbath school, and gained a large share of the confidence and affection of the scholars, to whom he was warmly attached. Several of the lads in his class, as well as some others, trace their conversion to the loving, earnest pleadings of their beloved teacher and friend.

On the establishing of a fire brigade in the

town, he worked hard to bring it to a state of efficiency. Here his influence over the members was very marked, especially in the discouragement of the use of profane language. The superintendent lately remarked that even now, after an interval of two or three years, if an improper expression were heard, it was instantly checked by one of their number observing "Mr. Alexander wouldn't have approved of that."

In the autumn of 1876, a cough, from which he had suffered for some months, and which failed to yield to remedies, seemed to tell upon his strength, and it was suggested that a long sea voyage would be the most probable means of restoring his health. He accordingly sailed for Australia, in company with his friends J. J. Neave and family.

Before leaving home, though in weak health, he took a great interest in a General Meeting held in Woodbridge Monthly Meeting. 10th mo. 14th, 1876, he writes:—"I have just come down stairs from mingling my prayers with those at meeting, as I thought I had better not go. I have had most of the planning of the meetings, &c., and I must say it has been a bitter disappointment to see all go to the meeting, and I left alone, though I get some comfort and can ask for them." 22nd:

"I do feel so thankful, for I am sure the Lord has given me a blessing through these dear friends. I don't want to boast, or seem presumptuous, for I feel so weak and unworthy, but I must just tell thee I've been able to give up (or rather I couldn't give up, but Jesus took) such a big lump of self, and I do want Him to have *all*, that I may have the *constant* peace. I never saw *all* in Jesus near so much before."

On arriving at Sydney he was encouraged by the physician he consulted to hope that, by constant change and freedom from care, his health would be quite re-established. But such did not prove to be his Heavenly Father's will concerning him.

He travelled during the greater part of 1877 in New South Wales and Victoria, and early in 1878 arrived at Adelaide, where he was kindly welcomed at the house of his uncle, George Phillips. Suffering from weakness and a return of the cough, he consulted Dr. Campbell, who told him there was a little weakness in the left lung, and advised his returning home by sailing vessel, instead of by steamer up the Red Sea, as he had intended. He says, "I felt the big tears welling up into my eyes for about the first time, for things seemed hard to bear; but

then I thought, 'Whom the Lord loveth He chasteneth,' and was it so with me? I often wondered, a few years ago, what tribulation meant. I felt it then. 'These are they who through much tribulation have washed their robes,' &c. But I don't feel a bit like being very down; that seems to be taken away, and just God knows best."

After visiting various relations and friends in that colony, he took his passage home, expecting to sail the 20th of 4th mo.; but on the previous day, on returning to his uncle's after seeing his luggage on board, he became so ill with inflammation of the lungs, that all idea of returning home at that time had to be abandoned, though the hope was still entertained that he might be permitted to do so the following month. But this was not to be; disease made rapid progress; yet, through all, his mind was mercifully preserved in peace. On one occasion, after a severe attack of coughing, he lay quite exhausted, and his kind relatives thought the spirit had taken flight; when he revived, and exclaimed, "Oh! it was so beautiful, I heard the angels singing, 'Redeemed by the blood of the Lamb'; and added 'let that be put on my gravestone.'" From this time there were fre-

quent fluctuations ; sometimes the dear invalid seemed to improve so much as to lead to the hope that he might yet be permitted to return to his family, and to consummate his marriage with the dear young friend to whom he had for several years been engaged ; but then a relapse precluded all such hope. Still he always retained his cheerfulness, and was preserved in great patience through all his sufferings, never uttering a murmur, and greeting all who entered his room with a smile. After one of these attacks, he writes feebly, in pencil, 6th month 1878, " Oh that I could convey some of my feelings since this last relapse ; the deep experience and teaching which the Father in His love has made clearer to me in Jesus ; the gratitude I feel for the wonderful ways in which He has cared for me, some so unexpected, amongst others sending the splendidly trained nurse (such being difficult to procure in Adelaide) we have been able to secure through the kindness of the doctor. I am dying quite happy in Jesus. Oh He is so good ! and though Satan wrestled with me once, Jesus is just taking me home. I am wonderfully revived these few minutes, but never expected to be able to write again. Now good-bye. The doctor says I may last a day or

two; but I have suffered enough so far, and shall be glad to go."

But instead of this being his "going home," it was the commencement of his nine months of invalid life, during which time he was devotedly nursed by his loving relatives, and carefully watched over by the doctors.

7th mo., 1st, 1878.—"To think of my ever writing again! Here I am, raised from the very jaws of death; but for how long, God only knows. I thought at first He might be going to raise me up strong, just to work for Him, but can hardly think so, I feel such a wreck. I have been so wonderfully kept: God has been so tender and loving. Don't pray that I may get well, unless it is entirely God's will, but pray that I may be content."

From the very commencement of his illness, when cricket, boating, &c., in which he so delighted, had to be given up, and throughout the weary time when one bright hope after another was dashed to the ground, he was enabled to preserve his child-like trust in the wisdom and love of his Lord in thus dealing with him. "It is sweet to know a loving Father is watching o'er us, and will order what is best for us. I feel so sure it is all being planned beautifully by

our Father in heaven. It is so good of the dear Lord to keep me from troubling."

He was able to write a letter to his beloved mother two days only before his death, in which he says: "I feel His precious presence which is what sustains me in the weary hours. I should like those who have kindly interested themselves in me to know I have much appreciated their kind enquiries, and hope we may all meet at the feet of the Saviour in the bright home above."

He gently and peacefully passed away, leaving to his sorrowing friends the assured belief that, through the merits of that Saviour whom he so loved and strove to follow, he has entered into rest, to be for ever with the Lord and see His glory.

His remains were interred in the cemetery at Adelaide, in a portion of ground purchased by some of his relations for the use of their families, and where two of his young cousins had been buried.

ALEXANDER ALLEN, 63 28 12 mo. 1878
Sandford, Dublin. An Elder.

ANN ALLEN, 72 27 5 mo. 1879
Chelmsford. Widow of Joshua Allen.

CHRISTINE ALSOP, 75 19 6 mo. 1879

Stoke-Newington. A Minister. Widow of Robert Alsop.

In the Christian course of this dear friend were exemplified the words of our Saviour, "unto every one that hath shall be given." She was the daughter of Louis and Marie Majolier, of Congenies, who were both well known and highly esteemed for their piety and integrity. Her father was a minister of the Gospel in the Society of Friends there.

In the year 1817, this little company of Friends were visited by William Allen and his daughter, and two Friends from America—Hannah Field and Elizabeth Barker. Christine Majolier was then about twelve years old, and she interested these friends by her vivacity, tenderness of spirit, and intellectual capacity. Her position in that country, where there seemed much that might tend to impede her religious growth, induced William Allen to propose taking her to England, for the completion of her education. This was readily acceded to by her parents, and she became an inmate of his family, then comprising his sister, Anna Hanbury, and his daughter Mary. The latter kindly undertook her mental culture, and to the

influence and example of this very amiable, pious, and cultivated young Friend may be largely attributed the tone of character early developed in Christine Majolier. Yielding her heart to the attractions of heavenly love, she early gave herself to the Lord; and through the sanctifying power of the Holy Spirit was enabled to consecrate her service unto Him, through the different periods of her life, "wisdom, knowledge, and joy" being granted her from above.

After the decease of her friend Mary Hanbury, she continued to reside with William Allen, and took the charge of his household; and was also a tender caretaker of his infant motherless grandson; and when these duties were no longer required, she went to reside at Lindfield, the scene of William Allen's benevolent exertions for the benefit of the agricultural and labouring population, where also he had schools for their children. To these objects Christine Majolier gave unremitting attention until her health gave way, and it appeared desirable for her to return to France. While there she was placed under the treatment of an eminent physician, of Nismes; and when her health was restored he asked her to undertake the education

of his only daughter. Afterwards, at the urgent request of Emile Jaliguier, another friend of the family, she undertook the care and education of his little daughter, to whom it is believed she was made the means of great blessing; and though she had to witness the gradual fading away of this beloved child, there was the unspeakable comfort of believing that she had given her young heart to the Saviour, and that she would bloom afresh in the paradise of God.

Adela J. died at her house at Congenies. Soon afterwards, Christine Majolier went to reside at Nismes; and though much alone as to those of her religious profession, she conscientiously adhered to her own convictions. Here she enjoyed social intercourse with many persons of various classes and denominations, and was highly esteemed by those who knew her. From this time, when Friends from England or America were travelling in France as ministers of the Gospel, she was called upon to give her assistance as interpreter, in which capacity her services were very valuable. She always esteemed it a privilege to be thus associated with those who were labouring in the Lord's service.

In 1846, she was thus engaged as interpreter for Lindley M. Hoag, from America, who was

accompanied by Robert Alsop, junr., whom the Lord had provided for the future companion of her life. They were married at Stoke-Newington, on the 28th of 1st month, 1847, and their union was richly crowned with the divine blessing. Not long after, C. Alsop felt called to extend to others the word of exhortation, and to invite them to the acceptance of the blessings of salvation. Her public addresses were acceptable and edifying to her friends, and she was acknowledged as a minister of the Gospel by Westminster Monthly Meeting, on the 24th of 7th month, 1854. Her ministry was marked by simplicity, and by an earnest yet tender concern that all might accept the rich blessings provided for us in the love of God through our blessed Redeemer, under the sanctifying power of the Holy Spirit, and that practical evidence of this might result.

In the work of the sewing classes established at the Bedford Institute during the period of great distress in the East of London,—for the Children's Hospital, and other kindred objects,—as also in the help given by Friends during the Franco-Prussian war, our dear friend was ever ready actively to assist. She often spent parts of two or three days each week at the sewing

classes, endeavouring in the love of Christ, to gather the poor women who attended them to His fold of rest. As soon as the war was over she went with her husband to Paris, to distribute the addresses issued by the Yearly Meeting. There she opened the first sewing class at Boulogne-sur-Seine, which, with the many others that have sprung from it, have been and continue to be, the means of so much blessing to those who attend them.

In her work for the Children's Hospital it was her great pleasure to be associated with some of our princesses, who from childhood had learnt to love her, as a visitor to one of their governesses, and familiarly called her "*bonne dame*." For many years this affection had been warmly yet loyally cherished towards all the members of the royal family, and especially so towards the royal parents. The kindness of the Queen in admitting Christine Alsop's visits to the palace, as well as latterly the sympathy manifested by her in C. A.'s widowhood, were gratefully appreciated. But the most earnest longing of her heart was that nothing might prevent each one so coming to the Saviour, and so following His precepts, as to receive at last that crown of righteousness, which is laid up for all who love

Him; and that through His mercy and merits they all might be permitted together to rejoice, "a family in Heaven"!

Christine Alsop was often associated with her husband in religious services, both in our own land and in France, and other parts of the European continent; mostly with others on whom the weight of the engagement more especially rested; including three visits to the Valleys of Piedmont, the last time in company with their friends J. B. and M. Braithwaite, whose journey extended as far as Rome, from which they returned in the autumn of 1875, only two months previous to Robert Alsop's sudden death. To use C. R. A.'s own words,— "There was hardly time to realize that he was indeed going. He breathed his last with scarcely a struggle, and his pure, humble, and rejoicing spirit entered into the joy of his Lord."

During the period of her widowhood, C. A. did not feel called to engage in much extensive religious service, but many of her friends around shared in her sweet ministrations in meetings, as well as in the enjoyment of her animated social companionship. This was remarkably the case when mingling with her friends at the last Yearly Meeting, only about a fortnight before

her decease. But as the end drew near, she was more evidently breathing the atmosphere of heaven, loving to converse on what lies beyond the veil.

The illness which terminated her life lasted only a few days. Near the close, her sister Lydie Majolier, who was with her, remarked, "I believe thou art happy, and that thou feels that He whom thou hast loved is near thee." "Yes," she replied, "I *feel* it, and I can say—'I am my beloved's, and my beloved is mine.'" Then, with a heavenly smile, she exclaimed three times, "I am on the banks of deliverance," adding "how sweet; I am so happy"! Her decease took place at the house of her dear friend, Rachel Rickman, of Wellingham, near Lewes, and she was interred in the Friends' burial ground at Stoke-Newington. She has now entered, as we reverently believe, upon the holier service of heaven, where, with her dear husband, and the redeemed of all generations, she is uniting in the song of praise, "Unto Him who hath loved us, and washed us from our sins in His own blood," to whom be glory for ever and ever.

Two extracts from the memoranda of Christine Alsop may afford words of cheer, as from an "onward pilgrim," to some of us yet belong-

ing to "the struggling church below," encouraging us to be "followers of them, who, through faith and patience inherit the promises."

"16th of 3rd mo., 1856. . . . Keep alive, O Lord, in my soul, a humble but full reliance on Thy atoning mercy for all my past transgressions; and preserve me, I pray Thee, from sinning against Thee in word, deed, or *thought*, and if it please Thee, grant me ability, and an increasing willingness—an increasing desire—to speak well of Thy holy name: that 'name which is above every name,' at which 'every knee shall bow.' We are not always permitted to live as in the sunshine of the sense of God's love to a fallen world, and to our individual souls, while encumbered with these poor bodies, oppressed by the infirmities of flesh and of spirit. Many are the hindrances to our spiritual enjoyment, and many are the sins of unbelief, of negligence, of forgetfulness, of want of fervour in the pursuit of heavenly things, which prevent our discerning with clearness of vision those glorious things which are held out in the Gospel of our Lord, as the experience of true belief in Jesus; and when feeling that they are not our undisturbed possession, we are sometimes tempted to lower the promises down to *our* experience. The Lord

grant that I may more and more highly appreciate the great and inestimable blessings of the Gospel of peace, and seek, through living faith, to become increasingly a partaker of these blessings, so that I may truly abound in love towards Him, earnestly coveting the best gifts as well as graces of the Holy Spirit."

"12th mo., 1st, 1879. [Her last entry.] I have just passed another anniversary of widowhood. Yesterday, three years ago, my dearest earthly treasure was taken from me. The time seems long to have had to walk alone, after nearly thirty years of the closest union; and yet, everything is so fresh before me, and the sense of loss so keen, that I can scarcely imagine the time has been so long. Were I to note all the proofs of continued unmerited regard from my Heavenly Father ever since my last entry in this book, I might fill many pages; and how many more still, were I to trace the many failures in commission, as well as omission; the constant need of undeserved mercy. I have so often to deplore a want of gratitude;—the absence of that full appreciation of the blessed consolations of the Gospel. The sense of sin and of shortcoming is so great, that at times it seems to shut out 'the good hope, *through*

grace.' Oh! for a fuller unquestioning reception of that mercy through which our sins are blotted out and removed as far as the east is from the west, and the north from the south. It is one thing to believe this, as an abstract truth, as an unquestioned fact, and it is another thing to know it for ourselves, and to say 'my beloved is mine, and I am His.' And yet, at times, when I consider the way by which I have been led hitherto, I feel that I ought not only to trust and not be afraid, but to rejoice in the Lord's mercy somewhat with a sure and certain hope, since it is not of works that He saveth us, but of His *mercy*. May the increase of this assurance, with the love consequent upon it, be my experience to the purifying of my heart from all that is displeasing in my Redeemer's sight; all the ingratitude, all the unbelief, all the sin: that I may indeed be fitted, even here, for that communion with my Lord which is the portion of the believer; in which communion in Christ, I may also commune with my beloved one, now in the full possession of the riches which are in Him."

SARAH ANDERSON, 35 23 3 mo. 1879

Whitehaven. Wife of George Anderson.

MORRIS ASHBY, *Staines.* 59 7 4 mo. 1879

JOHN ASHWORTH, 83 17 4 mo. 1879

Turton, near Bolton.

He was the second son of the late John and Isabel Ashworth, of Turton, near Bolton, and was born 21st of 2nd mo., 1796.

A short tribute of affectionate regard, and testimony to his unpretending worth, lives in the hearts of his surviving friends and family, and seems due to the memory of one whose amiable and kindly disposition, and quiet even course through a long life, won the affections of a large family circle, and the esteem and regard of his friends and those with whom he transacted business.

He was always a regular attender of our meetings for divine worship, and quietly and honourably discharged his family and business duties.

He was taken ill of paralysis some months before his death, and patiently bore the long confinement to his chamber, cheerfully alluding to the many mercies which had crowned his long life. One who had known and loved him all his life, thus writes of him : "Throughout his long life, his deportment has been characterised by a serene course of innocence and fidelity, unruffled by ambition or other disturbing ele-

ments ; and I trust that his family may ever cherish the remembrance of such an example, with profit to themselves." This is a true testimony to him.

On the last First day of his life, he enjoyed a visit from one of his nephews, and enquired affectionately for his father, who was then abroad. A few days after, on the 17th of 4th month, the hour of his release came ; the "silver cord was loosed, the golden bowl was broken," and he departed in peace ; and the consoling hope is granted, that, through the mercy of God in Christ Jesus our Lord, his spirit was gathered with the just of all generations to the eternal rest of his Redeemer's presence.

"Thy quiet life has closed in peace ;
Its gentle course is o'er ;
Thy kindly heart and genial smile
Will cheer us here no more.

"But in our Father's home above,
Redeem'd by Jesus' blood,
We hope to meet and sing with thee
Eternal praise to God !"

SARAH ATKINSON, 77 24 4 mo. 1879

Bristol. An Elder. Widow of Joseph Atkinson.

EDWARD BACKHOUSE, 71 22 5 mo. 1879

Sunderland. A Minister.

Edward Backhouse was the son of Edward and Mary Backhouse, of Darlington, and was born there on the 8th of 5th mo., 1808. In 1819 his parents removed to Sunderland, which was ever afterwards his home. In 1856 he married Katharine, daughter of Thomas and Mary Mounsey, of Sunderland.

As a young man he was unwilling to be a Christian, and "not yet" was in effect the language of his heart. When about thirty years of age, not being in good health, he felt, as he expresses it, that "the eternal world seemed as though it might be near, and I knew I was unprepared." Having so long resisted the Spirit of God, he passed through much distress of mind. He had hitherto led an upright life in the eyes of his fellow-men, but was brought to a sense of his undone condition without a Saviour; and when he was made willing to let go his own righteousness, he definitely received the "washing of regeneration and renewing of the Holy Ghost." From this time he never doubted whose he was, and felt it his duty, as well as his highest privilege, to live unto Him who had redeemed him with His most precious blood.

Having been made a partaker of this glorious salvation, he longed that others might share in it,

and spent a large portion of his time in the distribution of religious tracts (sometimes in fairs, markets, &c.), and united with others in various benevolent objects.

In 1845 he accompanied William Forster in a religious visit to France, and was at various other times the companion of Friends travelling in the ministry, in Norway and elsewhere.

For the Lord's service he coveted earnestly the best gifts, and rejoiced that he was called to the ministry of the Gospel. He first spoke as a minister in 1852, and was recorded as such in 1854. It is interesting to find that twelve years before he first spoke in our meetings, his aunt Hannah C. Backhouse, and Joseph J. Gurney, in a family gathering at which he was present, addressed one of that circle prophetically, who, they believed, would be called to the ministry, and through whose "faithfulness those around him should attain to a higher standard of Christian feeling than had hitherto been known in this part of the vineyard." This was strikingly fulfilled. In preaching the Gospel he was deeply concerned to impress upon his hearers the height of the Christian's calling, and the truth that Jesus Christ came to save His people *from* their sins,—not *in* them. With respect to this he

writes : "Great loss is sustained by Christians (many Friends included) because they are so dull of sight as not to perceive the glorious truth, that he that is born again is born into the kingdom of heaven." And again : "It used to be a common thing, twenty or thirty years ago, to hear honourable Christians 'hope that they may be born again before they die,' bungling between conversion and a growth in grace, instead of being able boldly to declare that the Spirit of God bears witness with their spirits that they *are* born again, and *are* His. I have felt it to be my calling to bear a testimony against this style of things, for it only induces weakness in themselves and discouragement in others, especially in young persons. I cannot conceive how such can fully understand that converted people have all been washed in the blood of Christ, and through the potency of that blood been made clean and pure as though they had never sinned, or they would never think and speak thus. Such do not comprehend the truth that, thus renewed by the Holy Ghost, their names are written in the Lamb's book of life while they continue faithful to Him."

One of Edward Backhouse's most striking characteristics was the earnestness which he

WILLIAM JAMES BARCROFT,

77 11 10 mo. 1878

Redford, near Moy, County Tyrone. An Elder.

Lisburn was his native place, but he moved to reside in the County Tyrone when quite a young man, and continued for the remainder of his life to belong to Grange Meeting, of which he was a most useful member.

He was highly esteemed by those amongst whom he dwelt for his sincerity and uprightness of character. His judgment was clear, and he was always ready to exert himself to serve those who stood in need of his advice or assistance.

When comparatively a young man, we believe that he yielded obedience to the visitations of divine grace ; and through a long life, when called to pass through many severe trials, he was enabled to bear them with resignation ; and the effect of these was remarkably shown in the softening of his character and the subduing of his natural defects.

He was intimately acquainted with the discipline of the Society of Friends, and served in various capacities in his own Meeting, the Quarterly Meeting to which he belonged, and in Dublin Yearly Meeting. It was remarked that when he took part in the discussion of subjects

of importance in meetings for church discipline, his opinion was almost invariably delivered with brevity and gentleness, and that it often carried much weight.

While he was always ready to converse on religious subjects, he did not make his own experience a topic of conversation, in this respect exhibiting characteristic reticence. He was concerned to prove his religion by his daily conduct, and it was evident to all who associated with him that his hopes were placed on an enduring substance, and not on the passing things of time.

In his own family, kindness and forbearance were shown to an uncommon degree, and he encouraged servants, and others of the same class, to bring their difficulties to him, when he endeavoured to soothe and relieve their perplexities.

With little exception he enjoyed good health through life, and was very sensible of this great favour. Some years before his decease he had an illness of some months' duration, which he bore with great patience. He recovered from this attack, but was never quite so strong as before.

For several months a perceptible growth in holiness was observed by those who were with him, and a preparation for the home of rest and peace which he was nearing: but he enjoyed

tolerable health till his last illness began, on the 2nd of 9th mo. At first he did not appear to apprehend danger ; but his illness steadily increased, and on the 3rd of 10th mo. a change for the worse took place, from which time he was confined to bed. A week before the close his medical attendants expressed their opinion of his situation ; and when the solemn tidings were communicated to him, he received the information with perfect calmness, evincing plainly that his trust and faith were placed on the immutable rock—Christ Jesus. After a pause, he said that this dispensation was “all in mercy, all in love.” Owing to bodily weakness and suffering, he was able to speak very little during the last few days of his illness, but more than once he said, “All is well with me, but all of mercy.” He took a warm and loving farewell of those nearest to him, and expressed deep sympathy in their affliction at the prospect of losing him ; but he himself awaited the summons with composure. Though no words were spoken, it was evident that in his passage through the valley of the shadow of death he was sustained by the presence of his dear Saviour. It was felt that the petitions he had often offered with remarkable fervour at the throne of grace at family worship,

especially during the last months of his life, had been answered, "that the Holy Spirit might be granted to enable those present to know and to perform the Lord's will, and that their robes might be washed and made white in the blood of the Lamb, that they might be fitted for an entrance into the heavenly kingdom, to join the redeemed of all generations, and many beloved ones gone before."

He passed away at half-past eight a.m. on the 11th of 10th mo., 1878, and was buried at Grange on the 14th.

ANNA BARCROFT, 78 5 5 mo. 1879

Grange, Co. Tyrone. Widow of James P. Barcroft.

ELIZABETH BARRATT, 75 13 9 mo. 1879

St. Austell. Widow of Francis Barratt.

ANNA MARIA BARRINGER, 55 26 5 mo. 1879

Mansfield. An Elder. Wife of Robert Barringer.

ISAAC GRAY BASS, 64 27 8 mo. 1879

Sheffield.

CATHERINE BASTIN, 69 14 6 mo. 1879

Stoke-Newington. An Elder. Wife of Edward Bastin.

In thinking of the fragrant memory of C. Bastin, the Scripture language seems to arise in

freshness : "Who can find a virtuous woman, for her price is far above rubies ? Favour is deceitful, and beauty is vain ; but a woman that feareth the Lord, she shall be praised." And yet we, who knew her best, know how her humble and diffident spirit would have disclaimed any praise as due to her. No one would more feelingly have acknowledged her personal need of the pardoning love of God in Christ Jesus our Lord, of being washed in His precious blood and renewed by His Holy Spirit. According to apostolic testimony, " Not by works of righteousness which we have done, but according to His mercy, He saved us ; by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ, our Saviour." And it is for the abounding grace bestowed on her that we would desire to glorify God, in bearing a testimony to what she was in family and social life, and in the church of which she was a living and useful member.

She was the daughter of John and Catherine Lidgey, of Redruth, in Cornwall, and was born there on the 17th of 6th mo., 1810. Her mother was a devoted Christian and a minister of the Gospel, and trained her child in the nurture and admonition of the Lord. She was united in

marriage to Edward Bastin on the 25th of 2nd mo., 1835.

Catherine Bastin's natural disposition was very gentle and retiring. She was very sympathising and unselfish, and being brought under the influence of divine grace in her youth, her Christian character was one that remarkably combined sweetness with quiet power.

Admirably did she train her family of sons and daughters by the wholesome discipline of true love and the beautiful example of an unselfish and Christian life. Hers was "the adorning of the meek and quiet spirit, which is in the sight of God of great price." Well may her children prize her memory, and "rise up and call her blessed."

She was firm in her faith in those fundamental Gospel truths in which Christians of every name are united. She was also true in her allegiance to the principles of Friends, feeling the importance of a faithful testimony in life and word to our distinguishing Christian profession, and a submission of heart and will to the immediate teaching and guidance of the Holy Spirit, to His restraining and constraining influences. She filled acceptably the station of Overseer in Cornwall; and after her removal

to Stoke-Newington with her husband and family, she served her Lord and His Church as an Overseer, and subsequently as an Elder in London Quarterly Meeting. She was a woman of a tender and loving spirit, and her sustaining and cheering sympathy was often a help to those who, under discouragement, spoke as ministers in our meetings. Her service was one of loving sympathy towards these; and being clothed with the spirit of her divine Master, she never would "break the bruised reed nor quench the smoking flax." Many a kind token of sympathy has she given to those who were from various causes going heavily on their way; and thus, in bearing the burdens of others, she sought to fulfil the law of Christ.

Her gradual decline in health brought sorrow into many hearts; and when the silver cord of life was loosed, and her ransomed spirit was gathered to her Saviour, heartfelt was the sense of our loss. On the day of her funeral a solemn meeting was held, in which a holy influence prevailed, and loving testimony was borne to the grace that made her what she was as a wife, a mother, and a Christian.

"Blessed are the dead which die in the Lord! from henceforth; yea, saith the Spirit, for they

rest from their labours, and their works do follow them."

Blessed thy memory, precious friend !

It sheds a golden ray

Upon life's path, as we press on,

To cheer us on our way.

We would not call thee back to earth ;

By faith we see thee now

Among the blood-bought, with the Lord,

His beauty on thy brow !

Life's discipline and tears are past ;

Fulness of joy is given

To thee, and all now with the Lord,

Gathered by Him to heaven.

To us, who for a little while

Still tread life's changing way,

May grace be given to walk with God,

Then rest in endless day !

A. S. A.

AGNES BAYNES, 58 28 6 mo. 1879

Rimington, near Gisburne, Yorkshire. Wife of
Oswald Baynes.

RACHEL WIGHAM BAYNES,

North Shields. 50 26 6 mo. 1879

JAMES BEALE, Cork. 81 2 7 mo. 1879

JOSHUA BEALE, Cork. 84 18 9 mo. 1879

MARY ANN BEALE, 75 18 11 mo. 1878

Ipswich. Widow of William Beale.

RACHEL BEAMISH, 77 21 3 mo. 1879

Sudbury. Widow of Joseph D. Beamish.

EVELINE BELL,	5	16	10 mo.	1878
<i>Waterford.</i> Daughter of Henry Bell.				
REBECCA JANE BELL,	65	21	7 mo.	1879
<i>Cork.</i> Wife of William Bell.				
HUDSON ATKINSON BINNEY,				
<i>Darlington.</i>	77	5	9 mo.	1878
EMMA BISHOP,	63	9	12 mo.	1878
<i>Ipswich.</i> Wife of Edward W. Bishop.				
MARIA BISHOP,	84	6	11 mo.	1878
<i>Congresbury.</i> Widow of John M. Bishop.				
HENRY BLACK,	76	16	9 mo.	1878
<i>Grange, County Tyrone.</i>				
ELIZABETH BLAKELY,	63	16	9 mo.	1879
<i>Preston.</i>				
EMMELINE BLAKELY,	2	17	3 mo.	1879
ERNEST DRAKEFORD BLAKELY,				
<i>Halifax.</i>	4½	7	4 mo.	1879
Children of George J. and Louisa Blakey.				
RACHEL BOWER,	87	28	1 mo.	1879
<i>Chesterfield.</i> An Elder. Widow of William Bower.				
ELIZA BOWMAN,	80	12	12 mo.	1878
<i>Gt. Bardfield, Essex.</i>				
MARY BOWMAN,	82	21	12 mo.	1878
<i>Ashford, Derbyshire.</i> An Elder. Widow of Henry Bowman.				
It was the lot of this dear friend, during her				

lengthened course, to be a member of very small meetings, where there was but little vocal ministry or opportunity for much religious fellowship with others of her own Society; but her walk and Christian character exemplified the cheering truth, that where there is a building on the one foundation, and the "life is hid with Christ in God," no apparently discouraging outward circumstances hinder true growth in grace.

Amidst the many cares devolving on her as the wife of a farmer and the mother of a family, she pursued the even tenor of her way. Abiding in Christ, and deriving her spiritual strength from communion with Him, she brought forth the fruits of the Spirit—love, joy, and peace,—and fulfilled the social and relative duties of life with cheerfulness and fidelity.

Possessing a naturally hopeful temperament, which looked on the bright side of everything, and combining firmness of judgment with sweetness of disposition, these qualifications, sanctified by divine grace, imparted confidence and encouragement to those with whom she was brought into contact; and it was given to her, both as regards things temporal and spiritual, to "hope continually," and "in every thing to give thanks."

She was skilled in ministering to the sick and

afflicted, and in this and other ways became a succourer of many. During her own and her late husband's lifetime, their house at One Ash, in the Peak of Derbyshire, was for a long series of years ever open to receive visitors of all classes with kindly welcome ; and after their removal to Ashford, near Bakewell, and subsequently in the days of her widowhood, this open-hearted hospitality continued to be a delight to her.

Especially were ministers of the Gospel welcomed to her dwelling, and sped on their way by her with thankfulness. Even in very advanced life she continued with remarkable activity to minister to the necessities or enjoyment of others, and was the centre of a loving family circle of children and grandchildren.

Her attachment to the principles and practices of our religious Society was strong and deep-rooted, though hers was no sectarian spirit. She could truly say, "Grace be with all them that love our Lord Jesus Christ in sincerity." Her diligence in attending the small meeting to which she belonged, and, when able, her Monthly and Quarterly Meeting, continued unabated.

It was sometimes, at the former, literally the "two or three" with whom she gathered ; but she would not unfrequently remark that she had

met with Him whom they had gone to meet, and from time to time realised that He was there in the midst of them.

Whilst her disposition was one which naturally shrank from occupying any prominent position, she acceptably filled the station of an Elder in the Church for many years. Her own appreciation of her attainments as a Christian was marked by deep humility ; yet, unconsciously as it might be to herself, she was enabled to give evidence to those around her that she was striving to be a follower of Him “who pleased not Himself.”

After the decease of a much loved relative and companion, in the early part of 1878, her health which had been unusually good during a long life perceptibly gave way, and her last few months were attended by much weakness and exhaustion. Often she could not bear even to be read to, but would say, “passages of Scripture come into my mind as I want them ; just the right ones.”

Her thankfulness for many past and present mercies abounded, and her characteristic desire to prefer others before herself was conspicuous to the last.

quietly and peacefully she was permitted to pass away, illustrating the Psalmist’s words,

“Though I walk through the valley of the shadow of death, I will fear no evil, for *Thou* art with me.”

PRISCILLA BRADLEY, 71 4 12 mo. 1878

Nottingham. An Elder. Widow of Joseph Bradley.

JAMES CARRINGTON BRACHER,

Birmingham. 60 12 2 mo. 1879

SAMUEL BRADBURN, 68 13 11 mo. 1878

Beet Farm, near Chapel-en-le-Frith.

Samuel Bradburn was born at Knutsford, Cheshire, on the 14th of 7th mo., 1810. His parents were members of the Wesleyan Methodist Society, in the principles of which he was brought up; and in after-life he often expressed his sense of the blessing of a somewhat guarded religious training, being thankful for not having been allowed to join with other young people in hurtful amusements.

He was of a highly sensitive and nervous temperament, and, whilst quite a child, had seasons of deep depression, when he would weep alone. But he also seemed permitted, in a measure, to realise the infinite love of his Heavenly Father. Though of a lively and energetic disposition, he took every opportunity in his youth of following funerals into the church-

yard, that he might hear the burial service read. The 90th Psalm also was always a great favourite with him.

His early attachment to the principles of Friends was awakened by reading some of their writings, which he found amongst his father's books. The "Journal of Job Scott" seemed to meet with his special sympathy, and remained one of his favourite companions through life. He soon began to attend Friends' meetings, walking from Knutsford to Wilmslow, a distance of seven miles, for that purpose ; and though some years subsequently, through discouragement and misunderstanding, he discontinued his attendance for a time, he did not feel satisfied with any other mode of worship. Being thoroughly convinced of their principles, he resumed his association with Friends, and continued a diligent and regular attender of their various meetings as long as he had strength to do so ; though he did not become a member until after his first wife's death, which occurred in the beginning of 5th mo., 1858. He took a great interest in everything affecting the welfare of the Society, and particularly in the circulation of Friends' writings. He was himself a great reader, and encouraged the practice in all about him.

At the close of his apprenticeship, a Friend kindly recommended him to the notice of John Sayce, who succeeded George Jones in the tailoring business, at Stockport. He became a journeyman in J. S.'s establishment, and in his family enjoyed the privilege of meeting with various Friends, as also of attending both First-day and mid-week meetings, and was accustomed to speak of his master and his family with much respect and regard. In a few years he opened a small shop in Stockport, and in the year 1844 married Mary Fessant, of Castle Donnington, Leicestershire, a remarkably amiable and industrious young Friend, the loss of whom, after fourteen years of married life, he felt most acutely.

S. B.'s affection and care for his mother through his whole life was most touching and beautiful. She was left a widow in his charge in the year 1838, and he provided her a home with him as long as he lived, being anxious and thoughtful for her in every way. She survived him five months, having attained the age of 93.

Samuel Bradburn was a consistent total abstainer for at least forty years, and, when residing in Stockport, was active and zealous in the cause. His naturally hasty temper sometimes betrayed him into expressions he after-

wards regretted; but, if he thought he had unnecessarily wounded the feelings of another, of whatever station in life, he did not hesitate to acknowledge his fault, and seek to be excused; and only those with whom he lived know how for many years he strenuously endeavoured to overcome this besetment.

Though only in middle life at the time of his decease, and of a remarkably healthy appearance, his strength had been evidently failing for several years, and his last illness was of a most lingering trying character, a gradual loss of all power and vitality. The suffering of extreme debility was indescribable, and was also attended with almost constant pain; but he was enabled to bear all with exemplary patience and a uniformly thankful spirit. The nature of his complaint occasioned great depression and languor, and he was obliged to be very quiet, seldom being able to bear the company of his friends; and, although there was but little expression from him during his last illness indicating the full assurance of faith, he was very humble throughout. His spirit seemed ripening for a better world; and those left to mourn his loss reverently trust that, through the mercy of God in Christ Jesus, he has entered into rest.

ANN BRANTINGHAM, 79 18 12 mo. 1878

Norton, near Stockton-on-Tees.

WILLIAM BREARLEY, 41 15 12 mo. 1878

Leeds.

MARIA BRIGGS, 71 28 5 mo. 1879

Harrogate. Widow of Edward Briggs.

EDWIN B. BROCKBANK, 14 27 12 mo. 1878

Manchester. Son of William and Jane Brockbank.

JOHNSON BROMLEY, 47 17 5 mo. 1878

Clapham Road, London. Son of the late Edward Bromley.

LUCY EMMA BROWN, 23 7 8 mo. 1879

Bournemouth. Daughter of Daniel Brown.

LYDIA BROWN, 90 29 3 mo. 1879

Luton. An Elder.

“Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.”

In offering to the readers of the *Annual Monitor* a short account of our late beloved friend, the above text, chosen as the motto for her memorial card, seems an appropriate key to her character. Though her long life presents little of striking incident, there are those to whom a portraiture of its even flow will suggest remem-

brances of active usefulness, or, in later years, of peaceful trust.

Lydia Wallis came from Basingstoke, her early home, to Luton, in the year 1815, to attend on a sister, then in failing health, who had married and settled there; and, after her death, she remained with her brother-in-law, taking charge of his household and infant daughter. Between these relatives and herself subsisted a close bond of attachment, until both of them were removed by death; while to herself the residence with them was a period of "faithfulness in little," to be followed by the opening up of larger opportunities and wider spheres of influence and of usefulness.

In 1821 she married our late friend Daniel Brown, and Luton became her residence for the remainder of her life. Although her pathway continued to lie in the shelter of private life, her energies were not restricted to the home circle; giving this the *first place* in her loving rule, she yet entered cordially into the active management of the then existing charities of the town. A district for the circulation of loan tracts, regularly visited, brought her into contact with the poor. She thus learned their necessities and privations, and became, as she ever remained, their true

friend. Throughout her life she manifested a special desire for the education of the working classes, and entered heartily into various schemes for elevating their condition.

It was very instructive to observe, as time passed on, how readily her large-hearted liberality and Christian solicitude for those around her led her to support organisations that were unknown in her earlier days. Among these may be mentioned the Friends' Foreign Mission Association, to the reports of whose agents she always listened with warm interest; and Home Mission work, in its varied forms, called forth her active sympathies.

In later life she often referred to the early days of the British and Foreign Bible Society, when she had taken part in the work of the local branch, recurring with pleasure to the anniversary meetings, which were frequently attended by Legh Richmond, and others of honoured name in the Master's service. Her anti-slavery interests were contemporary with those of Clarkson and Wilberforce, and having been firmly implanted, did not subside with the notable crises of 1834 and 1838, but the same principles remained in active exercise through all the changing phases of the struggle against this great wrong in the United States.

L. B. gave up the use of alcoholic beverages when more than sixty years of age, and entering into the true spirit of the temperance reformation—that of Christian self-denial—frequently pressed its claims on others. As a Friend, she remained through life warmly attached to the principles in which she had been brought up; and although she did not often give expression to her own deeper personal convictions, yet, as her character matured, she gave evidence by fruit-bearing and a consistent Christian walk that she was a partaker of “the redemption that is in Christ Jesus.”

The death of her only son in infancy was one of those occasions of close trial, which, being sanctified in her experience, was the means used by her Heavenly Father for drawing her nearer to Himself, and deepening her religious character. This circumstance, with the feelings it elicited, was vividly in remembrance throughout her after life, giving her great power of sympathy with those under similar bereavement.

Our dear friend was diligent in attending meetings both for worship and discipline, and zealous in the fulfilment of church appointments and services, and in giving such Christian counsel to her fellow-members as should promote their

growth in grace. She was appointed to the station of Elder soon after her marriage; and though shrinking with feelings of diffidence from the prominence which it gave her, and sometimes timidly exercising its functions, there are not a few who have been helped in the use of their spiritual gifts by her words of encouragement, fitly spoken, or occasionally by those of gentle caution.

An ardent love of justice, combined with a far-reaching and most tender sympathy, formed a character of unusually even balance; and a sound judgment made her counsel valued by all who knew her. Her habitual self-forgetfulness was beautifully shown, when in later years deafness rendered her unable to join in ordinary conversation; she never wished it interrupted for her, saying, "If it is anything I ought to know, I shall be told."

It was a real delight to her to seek opportunities for giving pleasure to those around her, and many were the presents she planned for her poor neighbours. Her dependents held her in affectionate esteem. A relative of one who had lived some years in her family, writing since her decease, speaks gratefully of the "kindness and consideration always evinced towards her ser-

vants; how thoughtful she was for my sister, a motherless girl; how lovingly she advised her, the cause of a life-long friendship."

As time wore on her whole character became beautifully mellowed under the gentle but powerful influence of divine love; and to those who had the privilege of watching her through her last years, she became an ever-brightening example of Christian hope, and patient peaceful trust. Her clear intellect still enabled her to enter into the interests of those about her with cheerfulness and sympathy, and she always spoke of her own lot in terms of thankfulness and praise. "Mine is such a gentle down-hill," "I am well cared for in every way," were expressions often on her lips; and when anyone alluded to the weariness of her nights, or to the feebleness of her powers, she would brightly answer, "Yes; but what a favour to have no acute pain."

Within the last few years she had twice been attacked by severe illness, from which she had unexpectedly rallied; but during the autumn of 1878, when an increase of weakness again became apparent, she would frequently speak of the close as probably not distant, saying repeatedly, in allusion to her son-in-law, then in America, "I believe I shall be spared to see him back again,

but I can't see much beyond that." This joy was accorded to her on the 4th of 11th mo., her 90th birthday, when she was well enough to welcome him with calm gratitude, and in the evening to listen to a recital of some of his American experiences. Her strength soon flagged more decidedly, and the 10th of that month was the last day on which she left her room. She appeared for a little time to be rapidly nearing the goal; but after a few days' confinement to her bed, with some temporary obscurity of the usual mental clearness, she once more revived and her family had the privilege of tending her through the winter months.

As physical ability was again granted her to sit in her easy chair some hours daily, and to employ herself a little, she was filled with thankful appreciation of the merciful way in which she was led along; and the sweetness of her composure, and her frequent reference to the goodness of her Heavenly Father during those last weeks, shed a hallowed influence over her room, which was felt by all around her. On one occasion, after listening to Psalm ciii., she spoke of verses 13 and 14 as setting forth in a very comforting way the tenderness of God's love, and she would often remark on the

preciousness of the morning portions from her text-book.

She enjoyed repeating hymns and pieces of poetry, for which she had a most retentive memory, the one entitled "My father's at the helm" being an especial favourite. This she repeated to her son and daughter on the last evening of her life, with much animation, particularly the lines—

" 'Why should I fear?' the child replied,
' My father's at the helm.'"

On their going into her room before returning home, on the morning of the 29th, she took an impressive leave of them, telling her daughter that she often thought of the text, "In quietness and in confidence shall be your strength," as applicable to her own experience. Later in the morning there were signs of her feeling more unwell, and a restless weariness. About two o'clock she had a brief attack of unconsciousness; then a bright flicker of life's expiring flame, when she manifested her usual loving consideration for those about her, but evidently anticipated that the end was at hand. She remained quite clear until another attack came on soon after five o'clock, when in a very few minutes the

breathing ceased, and "the spirit had returned unto God who gave it."

SARAH LOUISA BROWN, 61 27 4 mo. 1879

Leighton Buzzard. An Elder.

This beloved friend, who, for a long course of years had shewn her allegiance to her Lord and Saviour by closely following in His footsteps, was very suddenly summoned to lay aside the frail tenement, and her earthly services. She retired to rest on the night of the 26th of 4th mo. at her usual hour, and when her attendant came to her in the morning, she found her lying as if in a tranquil sleep, during which, without a struggle she must ave passed away to her heavenly home. To her, death was no unlooked-for messenger, as her delicacy from heart disease had confined her very much to the house for the last eighteen months.

Sarah Louisa Brown was the daughter of Joseph and Sarah Brown, of Henley-on-Thames. About her twentieth year she went to Tottenham, and remained there fifteen years, the efficient and loving caretaker of invalid relatives. During this period she developed a peculiar aptitude for work in almost every department of Christian philanthropy, and was thus brought into association or correspondence with many whose names

stand in the first rank as Christian workers. Adopting the principles and practice of total abstinence in the earlier days of its advocacy, she entered with characteristic ardour into the work, and became the honoured instrument of reclaiming some of the victims of intemperance, more than one of whom subsequently gave evidence of true conversion. Towards these she evinced a watchful Christian sympathy, both by personal intercourse and frequent correspondence.

On removing to Leighton Buzzard, she continued her indefatigable labour among the poor, both as a district visitor and tract distributor, and when called to relinquish her active service it was instructive to notice the cheerfulness with which she acquiesced in the Lord's will. She had a wonderful gift of sympathy, and her visits to the sick were looked forward to as a cheer and comfort; nor was it by calls alone that she ministered to the suffering. Of all her varied service rendered so freely for the Lord's sake, none was more dear to herself than that of attending in a sick room, all the duties of which she performed with untiring care, imparting with watchful tenderness, words of soothing and hope suited to the spiritual condition of the invalid.

For many years she held two Mothers' Meetings weekly, which were greatly prized by those who attended them, and were given up with regret when her health demanded it. They were often precious seasons of devotional fellowship; many of the mothers, being members with her of the great household of faith, were prepared to pour out their hearts in prayer, or to tell of the Lord's gracious dealings with themselves for the help and encouragement of others.

By a wide circle S. L. B. was regarded as a personal friend, and she knew intimately the circumstances of most of those around her. She was remarkably gifted by an ever ready tact, to drop a word in season calculated to arrest the attention of her hearers, and carry conviction to their hearts. With true humility, and considering herself as the least of all and servant of all, she nevertheless attracted to her those of every grade among whom she mingled, and when the time of sickness and seclusion came, the love offerings she received were abundant, both rich and poor ministering kindly and thoughtfully, according to their ability, towards the mitigation of the trial which she felt was wisely permitted.

Her affectionate solicitude for the young was evinced by gathering the children into a Band of

Hope, which with great interest she conducted for many years. She also took part in work-house visitation, and in constant attendance at a sewing school for elder girls, in whose moral and spiritual welfare she felt an unflagging interest ; and many have been the cases in which her ministrations, uniting delicacy of feeling with truly Christian sympathy, have cheered the despairing, and renewed the faith and hope of those ready to fall. Indeed, her life may be said to have been passed in going about doing good.

Our dear friend was warmly and conscientiously attached to the Society of Friends ; but, at the same time, her large-hearted Christianity enabled her to give the right hand of fellowship to all who love the Lord Jesus Christ in sincerity, and in many ways to unite with them in service for their one Master and Lord.

Whilst it was a trial to her latterly to be unable to worship with her friends, she often alluded to the blessed times she had of spiritual communion, both with those about her and in the privacy of her own room, mentioning in her memoranda—"Another time of close communion with Jesus ; the room full of the influence. It is a reality often repeated." This is only one of many references to this privilege, which, during

her more active life, was so often enjoyed in our meetings for worship. Although but very rarely engaging in vocal ministry on these occasions, the lively exercise of her spirit before the Lord, and the devoutness of her bearing, had a real influence on those around her. She possessed the true qualifications of an Elder, being earnest with all, that no gift or talent bestowed should be allowed to lie unoccupied.

In the early part of 1878 she was much prostrated by a severe attack of bronchial pneumonia, from which her recovery appeared doubtful, and during the continuance of which her aged uncle, J. D. Bassett, passed away.

Referring to this event, she says in a letter : "The loved uncle gone ! It seems like a dream that our next meeting will be in glory !" When able to sit up in the easy chair, she wrote to a friend of the valuable services of her faithful nurse, one of her oldest "Leighton mothers," saying, "How the dear Lord has strengthened her !—Such seasons we have known together of His love, which has been marvellously shown me in this illness, keeping in peace and confidence and trust His poor weak child, in a way I hope never to forget." And again, a fortnight later, she reports : "Daily restorative mercies are my

portion, health and muscle are returning, and the cheering influences of this pleasant room so helpful. Truly my cup runneth over ; not a dull hour in all this illness, nor an anxious one ! ”

Another striking feature of her times of weakness and seclusion from active work, was her industrious use of the needle to provide comforts for the needy ones, to whom she had for so many years been accustomed to minister. In her own lively way she says to a correspondent, “ Don’t think me too poorly to work, as well as to write and read, dear friend ; ” and, after mentioning some articles of clothing made for the poor, adds, “ I have not done so much needle-work for years as this winter.” And again : “ I have been happily busy by proxy, sending to forty village homes a quarter of a pound of good tea, and the same number in Leighton, the gift of a kind relative ; ” acknowledging her pleasure in thus being used as the almoner for others in the distribution of most acceptable gifts.

On the last day of 1878, after referring to some symptoms of continued illness, S. L. B. remarks : “ I am not anxious, but shall go on in faith and trust, that, if the means are blest to a measure of restoration, it will be all of love.” In the early part of the present year, an increase of

illness confined her to her room for a short time. On again getting into the drawing-room, she says, in writing to a relative: "Would thine eyes could see me in this sunny land ! The doctor was delighted to find me here, and hopes, if no drawback occurs, that I shall be better than for a good while, and may be permitted to get on till next winter. We little know how that may be, but 'our Father knows,' and to Him I safely leave it. His love has been very precious to me these two past weeks, and the peace He alone can give has abounded."

But whilst thus conscious of the uncertainty of her state, it will be seen by another extract how, even in her seclusion, she was permitted to the end to enjoy the present and to work on for others: "Life is no weary pilgrimage to me, so much to bless God for in His daily mercies ; so many still spared me to love, to work for, and to help in my little way ; and earth's little while must soon be ended, and then eternal day in the fulness of joy at God's right hand: all for Christ's sake to one so utterly unworthy."

Ere the next Sabbath day had dawned, this glorious anticipation had been realised ; and soon after the Friends of Leighton meeting had assembled, the event was announced to them in

a few feeling words to this effect: "We have been greatly solemnised this morning by an event which has taken away from our little community a shining member, and has added another to the company of the redeemed above. Our dear friend, Louisa Brown, retired to rest last night at her usual hour, and apparently in her usual health. Almost her last words were—'I think I shall have a good night.' Fitting words indeed; the best night she ever had!"

WILLIAM BROWN, 82 12 12 mo. 1878

Peckham.

ISABELLA BRUNSKILL, 73 18 4 mo. 1879

Grayrigg, near Kendal. Wife of John Brunskill.

JONATHAN BURGESS, 66 28 1 mo. 1879

Naburn, near York.

AMELIA BURKE, 81 8 12 mo. 1878

Leytonstone, Essex.

ELIZABETH BURLEY, 87 20 7 mo. 1879

Theberton, near Leiston. Widow of John Burley.

MARY ANN BURROW, 49 17 11 mo. 1878

Birkenhead. Wife of John Edward Burrow.

JOSEPH HOWGATE BURTT, 12 26 2 mo. 1879

Gainford, near Darlington. Son of Frederick and Louisa H. Burtt.

It was a privilege to witness such patience in suffering, trust in a Saviour and hope of heaven as were seen in this dear boy during the last few days he spent on earth. Before he was taken ill he knew well what it was to "hunger and thirst after righteousness." The house-to-house distribution of tracts was a pleasure to him, and he was out for this purpose not long before he died. He told his sister he intended being a missionary : he was already doing a 'missionary's work ; he had been overheard explaining to one of his playmates that "Jesus was everywhere."

Soon after he was taken ill he expressed a desire to see his absent brothers and sisters ; and although not appearing to be alarmingly ill, he spoke as if he did not expect to recover. His sufferings increased, and he appeared to bear them bravely. It was thought he endeavoured to hide from those about him the knowledge of his pain ; but occasionally he would say "I want to rest ; I cannot rest." Although he had spoken as to the possibility of death overtaking him, his mother did not lose hope of his being restored to health, until, one morning about three weeks after he was taken ill, she noticed a change in his appearance which took away all her hope. Her tears then fell freely, and he asked her why she

wept. "Because thou art going to Jesus," she said. His answer was : "I know, Mamma; but you need not cry." At another time he said Satan came to him even there, on his bed of sickness; but he always prayed to Jesus to turn him away. On the morning of the day on which he died he said : "Mamma, I have been thinking a great deal about Zacharias this morning." "And what about him, my boy?" "Well, although the angel appeared to him he would not believe." "But," said his mother, "dost not thou believe?" "Yes, Mamma," he said, with some emphasis. His last clearly audible words were :

"I heard the voice of Jesus say,
Come unto Me and rest."

We believe that to this dear boy, death was, through the mercy of God in Jesus Christ, an entrance into a blessed and everlasting rest.

MARY BURTON, 88 13 6 mo. 1879

Handsworth Woodhouse, nr. Sheffield. Widow of John Burton.

ANNE BUSBY, 75 7 6 mo. 1879

Hook Norton. Widow of Benjamin Busby.

ADAM CALVERT, 46 18 12 mo. 1878

Dublin. Son of Thos. and Hannah Calvert.

ELIZABETH CALVERT, 46 30 9 mo. 1878

Dublin. Daughter of Thos. & Hannah Calvert.

HANNAH CALVERT,	68	11	11 mo.	1878
<i>Dublin.</i> Widow of Thomas Calvert.				
HANNAH CASSON,	70	23	8 mo.	1879
<i>Darlington.</i> Widow of Benjamin Casson.				
ELEANOR CLARK,	66	22	3 mo.	1879
<i>Street.</i> An Elder. Wife of James Clark.				
EDWIN COCK, <i>Redruth.</i>	75	14	5 mo.	1879
MARY COLLINSON,	63	21	4 mo.	1879
<i>Halifax.</i> Wife of Thomas Collinson.				
ELIZABETH CONING,	4	7	9 mo.	1878
<i>Stockton-on-Tees.</i> Daughter of John and Sarah Ann Coning.				
JOHN COOPER,	64	27	4 mo.	1879
<i>Bramley, near Leeds.</i>				
MARTHA CORBETT,	64	6	3 mo.	1879
<i>Cheadle, Hulme, Cheshire.</i>				
JOSEPH CRANSTONE,	85	22	11 mo.	1878
<i>Hemel Hempstead.</i>				
JANE CROSLAND,	51	27	9 mo.	1879
<i>Halifax.</i> Daughter of the late Robert Crosland.				
ANTHONY CRUICKSHANK,	66	2	1 mo.	1870
<i>Lethenty, Inverurie, Aberdeenshire.</i>				
HANNAH DALBY,	89	9	3 mo.	1879
<i>Yoxford, Suffolk.</i> Widow of William Dalby.				
JAMES DARBYSHIRE,	74	16	1 mo.	1879
<i>Stretton, Cheshire.</i>				

SARAH DAVIS,	79	3	4 mo.	1879
<i>Bristol. Widow of Joseph Davis.</i>				
THOMAS DAVIS,	75	3	8 mo.	1879
<i>Waterford.</i>				
CAROLINE DAWES,	45	9	1 mo.	1879
<i>South Hornsey. Wife of Benjamin Dawes.</i>				
THOMAS DERNABY,	81	26	10 mo.	1878
<i>Rastrick, near Brighouse.</i>				
EMMA DELL,	45	16	7 mo.	1879
<i>Croydon. Daughter of William R. and E Dell.</i>				
ANN DIX,	64	8	5 mo.	1879
<i>Handsworth Woodhouse, Sheffield. An Elder.</i>				
SARAH DIXON,	59	7	10 mo.	1878
<i>Staindrop.</i>				
HANNAH DOYLE,	85	11	4 mo.	1879
<i>Downham. Widow of James Doyle.</i>				
WILLIAM DUCKETT,	39	4	12 mo.	1878
<i>Wallasey, Liscard, Cheshire.</i>				
JOHN DYSON, <i>Leeds.</i>	93	23	7 mo.	1879
SARAH MARIA EDDINGTON,				
<i>Norwich. Wife of Alexander Eddington.</i>				
SUSANNA EUSTACE,	80	1	6 mo.	1879
<i>Cork.</i>				
GEORGE FAIRBROTHER,	79	28	11 mo.	1878
<i>Bray.</i>				

SOPHIA JANE FARDON, 36 8 1 mo. 1879

Alton. Wife of Joseph H. Fardon.

TAMAR AGNES FARRER, 64 1 9 mo. 1879

Kendal. An Elder. Wife of John Farrer.

THOMAS FERRIS, 85 29 7 mo. 1879

Weston-Super-Mare. An Elder.

LUCY FESSANT, 74 19 7 mo. 1879

Nottingham.

THOMAS FIRTH, 82 8 3 mo. 1879

Huddersfield.

CHARLES SMITHSON FISHER,

Talyfedyw, Neath. 17 18 2 mo. 1879

Son of Peter M. and Rachel R. Fisher.

This dear boy, in the opening bloom of his young life, with hope and love vibrating in his healthful vigorous frame, has slipped away from this transitory scene. His sudden removal was a sad announcement to his intimate schoolmates,—another instance how needful it is, even in early life, to be prepared for the Bridegroom's call, "Be ye therefore ready also, for in such an hour as ye think not the Son of Man cometh." It may be interesting to his young friends to learn a little of their loved companion's early life.

He was born near Youghal, and although very young when he left Ireland, was ever deeply attached to his native country. After the

family removed to Wales, he did almost more than a child's part in assisting his parents on their farm in every way in his power. A kind friend made the children a present of a donkey, and it was remarked how gentle and kind Charles was in caring for it. He was always truthful, conscientious, obliging, and generous, ready to share with others anything he might have. Being in these early years engaged in farm-work, he could not enjoy regular schooling, but made the most of the opportunities he had for acquiring knowledge. In walking with his younger sister more than three miles to a day-school, when able to go, his loving watchful care of her attracted much notice.

From early childhood, before he was four years old, he loved to attend our meetings, and was remarked for his solid and serious deportment in them. In his eleventh year he went to Ackworth School, where he was afterwards joined by his younger sister, and much enjoyed the four years he spent there ; and although he had had so few advantages previously, yet, by diligent application to his studies, he gained a fair standing near the top of the school.

After leaving school he was articled to a civil engineer, and his conscientious regard for

his duties, and steady perseverance and advancement, were commended by his employers, and gave promise of a good standing in his profession.

From among many sympathising letters received after his death, we may transcribe a few remarks by a member of his own meeting, one who had known him from early childhood :— “ Dear Charlie was one who, we felt, loved his Saviour ; and what a blessing for you to know that it was not at the last that he had to seek His face. I do not think any among our young people seemed more ready to go, judging by his quiet conscientious walk, and steady following of daily duty. ‘ By their fruits ye shall know them,’ and I shall ever think of him as having been a bright example to us all.”

In the autumn of 1877 he greatly enjoyed a short visit with his father to his native land. The beauty of the landscape, the rush of the waterfall in the lovely Dargle, and the splendid view from the Sugar Loaf, had for him unrivalled charms. But all his enjoyment and pleasure did not prevent his attending meeting, but rather seemed to draw his heart more lovingly thither, that there he might thank his Heavenly Father for spreading even here below such scenes of beauty for his creatures to enjoy.

He had great enjoyment in athletic sports, having imbibed a healthful taste for them on the playground at Ackworth ; and was an adept at cricket, football, skating, &c., and was promoted to be captain of the various clubs. On his sick bed he seemed greatly concerned that his companions in these amusements might be attracted into the right way.

Charles appeared in usual health till within about a month of his decease, the doctor at first saying that his complaint was only a severe cold, and that he would soon rally. But the disease attacked his lungs, and made rapid progress, although he suffered no pain. When the uncertain termination of his illness was set before him, he remarked to his mother, "It is very hard to leave you." On another occasion he said he believed his sins were forgiven, but he had not the full assurance of acceptance that he wished for. He was told that we would pray for it, and that we believed the dear Saviour in whom alone he trusted would grant it :

" For the Star of Bethlehem pierces
Every cloud that dims the eyes,
And illumines the low recesses
Where the gift of promise lies."

The day before his death, when the doctor

called and found him reading very calmly and collectedly, he inquired whether he was acquainted with his condition ; and on being told that he knew all, expressed much surprise at the submissive resignation of one so young. Next morning, looking lovingly at his mother, he said, "I am going to heaven." She replied, "Yes, darling ; and Jesus is taking thee there." He distinctly answered "Yes," and shortly afterwards, without a struggle, passed to his home above.

JOSEPH JOHN FISHER, 40 3 4 mo. 1879
Nottingham.

HUGH ROUCKLEIFFE FOLLETT,
Weston-Super-Mare. 17 3 5 mo. 1879
Son of Thomas and Elizabeth Follett.

HUTTON RAWLINSON FORD,
Yealand. 74 3 1 mo. 1879

ELIZABETH FORSTER, 77 29 3 mo. 1879
Tottenham. An Elder.

The hearts of many friends have been tenderly affected by the decease of Elizabeth Forster ; and, retiring and gentle as her character was, an affectionate tribute to her lovely Christian spirit and walk of unobtrusive usefulness seems to live in the hearts of those who best knew her, and



felt the attraction of her clear and lively intellect and ever-ready sympathy.

She was the youngest of a family of known and sterling worth ; and, like other members of this family, she had her special objects of Christian interest.

In several missionary works abroad, in Italy and in Greece, she took a lively personal interest, and gave a sisterly hand of help to those who, in these lands, were standing faithfully for Christ, as lights amid the surrounding darkness.

At home also, in schools, and by kindly visits of Christian sympathy, she humbly served her blessed Saviour ; and the gentle dignity of her loving spirit was felt by all who had the privilege of association with her. Her health was somewhat fragile during the last few years of her life ; but still she continued cheerfully to receive the blessings left to her, and her interest in the school she specially cared for was manifested to the very close of life.

Her illness, which was only of a few days' duration, was rather a gentle release than a time of great suffering ; and though there were seasons of distressing weakness, she was kept through all in much patience and peace, repeatedly assuring those around her of the felt presence of her

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Saviour, again and again saying : “My Saviour is so near to me, what should I do without Him ? Wonderful !”

In the arms of her beloved niece she most sweetly fell asleep in Jesus, leaving behind, in the hearts of those who loved her, the fragrance of a blessed Christian memory, and the savour of “a meek and quiet spirit, which is in the sight of God of great price.”

“Sweet is thy memory, precious friend ;
The lesson of thy life
Speaks to our hearts of patient love,
In days of bustling strife.

“The memory of the just is blest !
Thine tells of Jesus’ love,
Who made thee meet to serve on earth,
And now to praise above.”

CHARLOTTE Fox, 79 25 4 mo. 1879

Falmouth. An Elder. Widow of Samuel Fox.

In the records which have appeared in recent numbers of the *Annual Monitor*, of Robert Were and Charles Fox, brothers of Charlotte Fox, the circumstances of her early life have been referred to, and it is not easy to write a record of a character whose rare loveliness consisted more in the Christian graces of heart and soul than in the facts and activities of a quiet life. Yet it is

believed that a personal reminiscence will be acceptable, of one whose memory is precious to many, whose life did in rather an especial manner illustrate that love which is the badge of discipleship to our Lord and Saviour, whom from early life she desired to serve.

Charlotte Fox was the daughter of Robert Were Fox, of Falmouth, and was born there, at the Bank House, in 1799. To the intellectual influence of her mother she owed much of that superior mental culture, which, added to her natural animation, gave a peculiar charm to her conversation. C. F. records of this honoured parent,—“my heart does indeed unite in the testimony borne to her, that she was ‘an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.’” In a record of her own, C. F. dwells much on the home-influences of her early life. She writes: “We sisters loved as much as might be to unite in our brothers’ pursuits;” and refers to the benefit received from thus sharing in their taste for and instruction in natural history and science. But, above all, it is evident from the only diary remaining, written in her eighteenth year, that her heart was longing for the “things that are not seen.” Late in life she told a near relative that she did

not remember to have received early religious convictions, but that, during an illness, when about eighteen, the parable of the Unfruitful Fig-tree came with great force before her, and the fear that, if she longer delayed, she might become like it, and the sentence go forth "cut it down."

Her journal vividly describes her natural and real enjoyment of life, her appreciation of mental cultivation, the warmth of her friendships, her watchfulness over herself and tenderness towards others, which were to the last marked features in her character. She writes in the spring of 1817: "I have not to commit to paper any faults of this day, but have been mercifully kept in a tranquil and peaceful state of mind by that Being who is ever watching over me for good." Again: "I think my mind was never more impressed than through this day, by the want of substantiality in temporal things, and that only those things which are eternal could ultimately afford satisfaction to the mind. For myself, I feel that in the moments of hilarity how often am I sad at heart!" 31st of 7th mo., 1817, she writes: "I could not help weeping as I rose this morning, being almost overwhelmed with a view of my own situation; to my conso-

lation, I opened on a part of the Bible which I thought applicable to my present state; I felt inclined to say to the Almighty 'I will run in the way of Thy commandments, when Thou shalt enlarge my heart;' and to Jesus my Saviour 'Lord, I desire to believe: help Thou mine unbelief.'"

In another entry in her diary she expresses her earnest desire to be brought into a child-like state, yielding to the work of the Holy Spirit in her heart; adding, "how often can I say from my feelings, 'so let my will be swallowed up in Thine, that I may do Thy will in doing mine.'"

Again: "My mind during this day has been in a very tender state, ready to receive religious impressions from any instrument, however mean. I find there is no rest for me, short of the rest prepared for the people of God." On another occasion, C. F. writes in reference to her father, from whom they were about to be separated for a short time: "Oh my precious parent! I well know thou hast many trials from various causes to endure, but I believe that thou wilt finally reap if thou faint not, and I have a firm hope that thou wilt one day enter into the rest that is prepared for the people of God. If however it be the will of my heavenly Father, and for thy

own spiritual blessing, may'st thou long be continued as our chiefest temporal good to thy attached family ; for though I do nothing myself to make thee happier, yet am I often led to entreat for thee the choicest comfort, that thou may'st be gently taught in thy times of trial that whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth ; and that afflictions are as schoolmasters to bring us to Christ."

In less than two years from this time, R. W. Fox was taken from his loving family, after a short illness at Collumpton. In the year 1818, C. F. wrote: "My beloved father was taken from us, to our great sorrow." After touchingly describing the closing scene, and the affliction of her widowed mother, she adds: "But much peace and help were given to her and to us in this time of need; and in that rather gloomy and comfortless inn, we seemed at seasons to be sitting together in heavenly places." From this time C. F. was through the remaining years of her mother's life her almost inseparable companion, friend, and comforter.

We have no record of her own of this middle period of her life, which was marked by an amount of delicacy which debarred her from

some things into which she would otherwise have entered with much interest.

During this time a deep trial was permitted in the death of her beloved sister, Elizabeth Gibbins, an event which she describes as going "to the heart's core of our family circle."

Soon after the death of her mother in 1849, her marriage with Samuel Fox, of Tottenham, introduced her to a new and important sphere. To him she was to the end of his life an invaluable helpmeet, shedding a renewed light on the home of his children, to whom she beautifully occupied a mother's place. For this position her peculiar gift of tact, her loving sympathy and range of feeling, sanctified as all was, by divine grace, signally fitted her. She possessed a rare aptitude for gaining the hearts of the young. Though she did not hesitate to reprove them at times, it was with a tenderness peculiarly her own. Young and old alike will remember the charm of their visits to her. Even after she became an invalid, the loving way in which they were received, her lively sympathy in their interests, her natural playfulness, her wise and tender counsel, the almost unfailing *souvenir*, which came with a charm which made it seem almost part of her ministry to them, will not soon be forgotten.

Charlotte Fox was appointed an Elder by Tottenham Monthly Meeting in 1854. Her deep attachment to and earnest concern for the welfare of the Church, her wise judgment and tender sympathy, accompanied as they were by deep humility, remarkably fitted her to give the word of encouragement and to speak the truth in love, as if in illustration of her own words, that "reproof needed the touch of a feather as from an angel's wing."

In 1866, Samuel and Charlotte Fox removed to Falmouth, where, notwithstanding her great delicacy of health, she was able to enter with lively interest and pleasure into the varied objects of her native place; and their home was a centre of love and comfort to a large family circle. Before that time she had to share in her husband's great sorrow, and truly herself to mourn over the loss of his two eldest sons, as well as to bear the deep trial of parting with her only surviving sister, Mariana F. Tuckett, whose loss she touchingly alludes to as taking "so much of the light of life" from her.

In the winter of 1874 she was called to a yet deeper bereavement, in the loss of her beloved husband. Very striking to those who knew her close dependence upon him, was the strength

given to her under this deep affliction, and, amidst physical weakness, to rise to the added duties of the day, and to labour on in the vineyard of her Lord.

The last two years of her life were marked by great increase of bodily weakness, and her suffering from oppression of breathing was often distressing. Yet amidst all, her untiring thought for others did not fail. To quote the words of one who had long known her: "With a single eye to the glory of God, she desired to be a faithful steward of the talents committed to her trust; the cause that she knew not, she searched out, and became the willing succourer of many." The lowness of mind and close self-examination which characterised her early years continued to the end. "I am an unprofitable servant," was the breathing of her humble spirit. Thus, while ministering largely to the comfort of others and cheering them on their heavenward way, she was herself permitted at seasons to pass through conflict and discouragement.

To a beloved relative, she writes under date 8th mo., 27th, 1878: "Thy dear sympathy in my physical trials and failing strength was just what I might have looked for from thy faithful friendship, and it is a solace to me to believe that I, in

all my weakness, discouragements, and innumerable shortcomings, am remembered by thee at the footstool of mercy. Perhaps these lines from one of the Olney Hymns, may tell thee in part of some of my present feelings:—

‘Encouraged by Thy word
Of promise to the poor,
Behold a beggar, Lord,
Waits at Thy mercy’s door.’

As to the matter of health, the breathing is at times so short and so distressing, especially at night, as often to give me the impression of the great nearness of eternity, and of its great solemnity too. Yet how often can I also recur to days gone by, under a sense of the showers of blessing which have fallen on my unworthy head; and now that I am old and grey-headed, is it presumptuous to believe that the Lord forsakes me not? Do not, I beg, beloved C., take too much thought about me, but commit me, if so enabled, body soul and spirit, to the ever gracious One in whom thou hast so much peace and rest, and a good hope.”

Lamorva, 15th of 5th mo., 1878.—“In any case, dearest C., how can we be thankful enough that thy anchorage is so sure and steadfast, thy Saviour so near, and so more than ever precious;

and that it is afresh and perhaps more than ever given thee to speak well and impressively of that holy name which is above every name. So now, from the border land in which both thy lot and mine are now cast, do I salute thee as one sweetly sheltered in the hollow of the Lord's hand, whence nothing I believe, from within or from without, shall pluck thy confiding spirit, even though the discourager should try his aims and arts in that direction, in opposition to One in whom eternal strength and tender mercy are found."

In the summer of 1878, Charlotte Fox's health rallied considerably: she seemed ready to think that a short time of added strength might yet be hers. She had, in the space of less than two years, been called to resign her three remaining brothers, and was now the sole survivor of her large family. But the improvement was of short continuance: about the middle of the 4th mo., 1879, a severe return of difficulty of breathing came on, without the rallying power which had previously accompanied these attacks. It soon became evident that the life so tenderly cherished was ebbing away. Amidst the physical distress of those closing days, little power of expression remained; but her mind was un-

dimmed, and her tender thought for others was still touchingly seen by those who watched beside her. "Looking unto Jesus," she could humbly trust that the pearl gates would be opened to her; but said, "it is only as a poor beggar that I can come." "Nearly home," and, "longing to go," she sweetly said a few hours before her purified spirit was gently released, to be, as we reverently believe, for ever at rest with her Lord.

"I shall be satisfied when I awake with Thy likeness."

FRANK JAMES FOX, 45 6 5 mo. 1878

Leeds.

RACHEL PRIDEAUX FOX, 61 5 7 mo. 1878

Exeter.

ALICE FREAR, 72 15 1 mo. 1879

Kaker Hill, Preston Patrick. Widow of Edmund Frear.

ARTHUR FRY, 69 29 12 mo. 1878

Edmonton.

JOSEPH FRY, *Bristol.* 83 18 2 mo. 1879

RICHARD FRY, 71 1 12 mo. 1878

Bristol. An Elder.

ROBERT FRY, 79 1 6 mo. 1879

Exeter. An Elder.

It is not for the purpose of eulogising a departed friend, but for the example and encour-

agement of others, that we here bear record of a life, the termination of which has created a blank difficult to be filled.

Few who have passed so long a life, have preached less by word than Robert Fry, and fewer still have by act preached more, or with greater emphasis, than he.

Though he filled no prominent place among his fellow-men, and no striking events called him into public notice, the influence which, unconsciously to himself, he exercised over those around him, was very sensibly felt, and on more than one occasion called forth spontaneous acknowledgment and grateful thanks.

“With a tender conscience, and in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life,” were to him words of no empty sound, to be listened to in the meeting-house and forgotten in the market-place; to him they were a rule of conduct, far-reaching in their influence, but of rigid obligation.

His judgment was sound, his experience large, his integrity beyond question, his disposition singularly amiable and unselfish. These qualifications frequently induced those connected with him in business to place their differences in

his hands for adjustment: thus many were saved the cost and anxiety of legal proceedings.

A diligent attender of our meetings, Robert Fry took an active and useful part in the affairs of our Society, and was for many years clerk to his Monthly and Quarterly Meetings.

From 1877 his failing strength obliged him to surrender, one by one, his daily avocations. Very gradually his earthly life ebbed away, until at last, as we reverently believe, it was merged into that far brighter one for which he had been waiting with patient yet longing desires.

ELIZABETH FRYER, 52 27 7 mo. 1879

Toothill, near Brighouse. Widow of Frederick Fryer.

LUCY FRYER, 54 2 5 mo. 1879

Huddersfield. Wife of Henry Fryer.

ELIZABETH FUGARD, 48 16 3 mo. 1879

Moyallon. Wife of William Fugard.

MIRA GALLIENNE, 43 11 10 mo. 1878

Chipping Norton.

MARY ANN GALES, 61 8 6 mo. 1879

Wells, Norfolk. Wife of Joshua Gales.

CHARLES GALLEWAY, 1 $\frac{1}{2}$ 19 3 mo. 1879

Bishopwearmouth. Son of Charles and Priscilla Galleway.

ANNE GATCHELL, 71 21 9 mo. 1879

Rathmines, Dublin. Wife of Robert G. Gatchell.

JAMES GATT, 73 3 2 mo. 1879

Bishopwearmouth.

SUSANNA GAYNER, 51 25 2 mo. 1879

Clifton, Bristol. A Minister. Wife of John Gayner.

Those who knew Susanna Gayner as a Christian devoted in heart and life, and as a Friend deeply attached to the principles and practices of the Society, may be interested in reading some account of her life and religious experience.

She was the fourth daughter of the late Young Sturge, of Bristol, where, and in the summer time at Portishead, a happy childhood and youth were spent. Great energy of character and vivid interest in all around her, were in her strongly marked characteristics, with perhaps the failings which often accompany them. At the age of seventeen her father's unexpected death brought a solemnity over her mind, and revived impressions which had long been hers; but it was not till several years later that the subject of personal religion became one of absorbing interest to her, when she was filled with deep convictions of sin, and for a time was plunged

into much conflict. She felt the call for entire dedication of heart to be different from anything she had before experienced, and in her endeavours after a full surrender there seemed to those about her an undue measure of restraint, while the inward struggle produced an outward appearance of solemnity unlike her former self. Her difficulties were increased by doubts whether she ought to remain a Friend, and for a time she attended various places of worship, and at length, in the summer of 1849, she sent in to the Monthly Meeting a letter resigning her membership in it, a much attached sister having done so previously. This step, however, was no sooner taken than she was overcome with distress, only to be relieved by the recall of the letter before her resignation had been accepted. From that time she became settled in her views, and firm as to the course which it was right for her to pursue. She adopted the principles and practices of the Society of Friends to an extent even then unusual in one so young, and maintained them afterwards amid all the changes going on around her, and in the Society itself. It cost her much to take this decided step, but it was one she never desired to retrace; and as light dawned on her path, and she began to experience more of the peace and

joy of the Christian, her mind recovered tone and cheerfulness, and she felt again free to enjoy the blessings with which she was surrounded, and to take pleasure in social intercourse and in the beauties of nature which were always a source of keen interest to her. She was very active and useful in a large family circle, always ready to help others, while her great watchfulness over her words and actions, and her care never to say anything to the disadvantage of another, made her conduct exemplary in the truest sense. She was one who, while holding in all its fulness the doctrine of free grace and forgiveness through Christ, was ever earnest as to the necessity of forsaking all that is evil, and of taking up the cross daily and following Him. Her heart was filled with love to her God and Saviour; she longed to draw others into His service; and while very humble and distrustful of self, she threw into religious topics, which now interested her supremely, much of her natural vivacity and energy.

In 1851, writing to one of her cousins, who had told her of a happy change in her own religious feelings, she says: "It is indeed delightful, dear ——, to think of the strong bond of sympathy that is now between us.

I think it is but a short time since that I was mentally looking round amongst my young friends, with something like a query as to how it was that there were so few, even amongst those whose hearts, I believe, are deeply and sincerely interested in spiritual things, with whom I had full sympathy; so few who would not shrink from any expression of love to their Saviour, or from thinking themselves of the number of His people, as though it savoured of presumption to do so; not perceiving that in 'loving Him because He first loved us' there can be neither merit nor presumption, and that this love, which they often perhaps lament the want of in their own hearts, is the spontaneous result of believing and trusting in our Saviour's love.

. I can well remember the time, during a period of deep mental distress, when I wrote to —— something like this: 'Oh I want to feel the force of that motive "the love of Christ constraineth us," influencing every action, instead of the cold idea of duty'; and now, when I have sometimes been enabled joyfully to adopt the language—

'My happy spirit loves to wear
Thy light and easy yoke,'

I have recurred to that time, and felt how in

measure, though not, indeed, half so much as I would it were, that desire has been fulfilled."

By this time the family had been settled for some years at Olveston, a village about nine miles from Bristol. Here her activity and earnestness found scope among the poor around her, and visiting the sick and sorrowful was one of her most interesting and regular occupations. She established two tract districts, taking great pains in the selection of tracts; and a village lending library, which was also for years much appreciated. Being concerned at the idle play of boys on the village green on First days, she opened a school for them; and her diaries shew how earnestly she sought the divine blessing on this undertaking. At her grave-side, some thirty years afterwards, it was touching to see some of these, standing evidently as true mourners for her who had cared for them so long ago.

For several years her time and energies were chiefly devoted to the care of her mother whose health was declining, while at the same time her labours among the poor were continued. During this life of close occupation, peace after conflict was her portion. She writes in her diary, 18th, 5th mo., 1856, First day: "I enjoyed being for a time alone in the house. Some years ago, when

thus circumstanced, during the early conflicts of my Christian career, I remember how sorrowful I felt, and availed myself of the opportunity to weep when there were none to observe me. As I recalled this I could have shed tears of joy in the sense of that abounding and unmerited love of God in Christ Jesus, which has of late been so often shed abroad in my heart. I am astonished often at the measure of my happiness and peace, so far beyond what I could once have conceived; astonished when I look at my own unworthiness, but not when I contemplate the glorious character of Jesus, and the greatness of His promises to those who believe in Him. Then all He gives seems worthy of Himself, and each new mercy invites me to draw more largely on that treasury whose fulness is so freely offered to all who ask."

In 1858 her mother died, and in the summer of 1859 she was married to John Gayner. The circumstances connected with this event were affecting. On the day of her marriage she did not feel well; nothing serious, however, was anticipated; but immediately afterwards symptoms of fever declared themselves, and she lay for some weeks in the hotel at Clifton between life and death. During one critical period, when she lay almost motionless for thirty-six hours, she

was, as she afterwards said, graciously sustained, and had the quiet assurance given her that she should be borne through. She recovered, and on the 5th of 9th mo. was able to record in her diary the care and kindness which she had experienced from her husband, a dear sister, and her nurse, adding: "And now we can both, I trust, unite in thanksgiving to our Heavenly Father, and in the earnest desire that this trial may be abundantly sanctified to us both."

12th of 9th mo.—"I went down stairs for the first time to-day. It seems a strange thing to be thus, at the expiration of two months, returning gradually to active life, no more to occupy my former sphere, but to enter on the duties and responsibilities of married life. . . . I think we can unite in saying it is well the chastening hand has been so laid upon us on our entrance into married life. O that we may both be led thereby more abidingly to remember that here we have no continuing city, and more earnestly and steadily to seek that which is to come."

31st 12th mo., 1859.—"In reviewing the events of this year I have again to feel that I have been dealt with very tenderly; but oh! for more abundant and abiding fruit to His praise who maketh His 'mercies new every morning.' May

the coming year witness more dedication of heart to Him, and more faith in His promises and His presence!"

Yet further trials and disappointment were her portion in the coming years. Her first child did not live, and some years after another infant of nine months was taken from her, under circumstances which added to the poignancy of the trial to the sorrowing mother. But she knew well that her Heavenly Father sought but to draw her nearer to Himself by the chastenings of His love, and she often prayed for grace to be fully surrendered to His disposal. That this prayer was abundantly answered, all who knew her can testify. Conscientious in the discharge of every duty as wife, mother, and mistress of a family; faithful and loving to her friends; ever exerting a good influence on all around her; and taking a lively interest in the work of the Lord everywhere, especially in mission work at home and abroad, as well as in the affairs of our own Church, her life was a blessing to herself and blessed to others. In course of time she felt her Master's call publicly to speak of what she had known, and testify to that which she had seen of the grace of God. She was recorded as a Minister in the year 1876 when she had entertained the hope that she

might be permitted in this way to minister to some of Christ's flock. The following extracts from her diary tell something of her feelings in the later years of her life:—

“1876, 13th 7th mo.—I remember that this is the anniversary of our wedding day: and oh for how many blessings given and continued to us have we to praise the Lord! We have now been seventeen years united, and the sweet union of heart is not lessened,—rather it is deeper and stronger as time rolls on. And to be in any measure united in the Lord's service in the ministry of the word is, I feel, an unspeakable favour and privilege. Oh to be enabled to press on, and so to abide in Christ, our living and ever-blessed Lord, as to bring forth more abundant fruit to His praise.”

“8th mo., 3rd.—We set off with J—— and the children to ——. The day was delightful, the views lovely, the whole scene teeming with memories, first of my childhood, then of a later period when many happy days were spent at ——. How greatly it is changed since then! This sense of change is not unmixed with sadness, but still deeper is the sense of the continued, unfailing, forbearing lovingkindness of the Lord. And as I rode along with my husband and my

three dear children, I felt how the cup had been filled even with earthly blessings, whilst I trust spiritual blessings have not been withheld. 'Thou shalt remember all the way the Lord thy God hath led thee these forty years,' &c. This passage has come forcibly home as I have pondered these things to-day."

In the 10th mo. of this year, 1876, she took cold, and inflammation of the lungs ensued. A partial recovery was followed by a relapse, and she was confined to the house during most of the following winter; nor was she able to resume her former duties and her place in the family circle till the summer of 1877.

On the 31st of 12th mo., 1876, she writes in her diary: "First day. The last of another year. It closes rather eventfully on me, after a period of long illness, from which I know not whether I shall ever fully recover. But I know that the Lord doeth all things well, and I do desire afresh to give up body and soul into His gracious keeping. Sometimes it seems as if there would yet be a little more service for Him and in my own family, and that health will in time be sufficiently restored for this. . . . Oh that the Lord will graciously shew us His will with regard to all those things which now seem of such serious

weight (alluding to a change of residence, &c.). I have had many, many mercies in this illness, and have felt my dear husband nearer and more precious than ever. But though enabled, I trust, to rest on my Saviour, my mind has been in rather a stupid state, and there has been no spiritual abounding. Still there have been sweet seasons when precious passages of Scripture have been brought home to the soul,—perhaps none more so than that with which I would now close this diary: ‘But I will hope continually, and will yet praise Thee more and more.’”

The following summer a visit to Torquay much benefitted her, and she keenly enjoyed the beauties of the neighbourhood. To a friend of her youth, who had written to her on her 50th birthday, which occurred this year, she writes: “I feel very thankful to be so far restored, and hope that my life, if spared, will not be one of entire uselessness and dependence upon others. · With thee I feel how different the future looks now from the aspect it wore to us in our youthful years; and with this comes the deepening sense of the preciousness of that better hope which extends beyond the limits of time. Though our outward lots have differed, we can both acknowledge that ‘goodness and mercy have

followed us' through our lives, and unite in the humble hope that we 'shall dwell in the house of the Lord for ever.' And thus it does not seem sad to be growing older. . . . Yet the closer the earthly ties, the more painful is the thought of severance, and of being missed by those whom you must leave behind." It will be seen how, before the close, the painfulness of this thought was mercifully removed.

During the autumn and winter following, her health appeared to be partially restored, so that although weak, she was able to enjoy her family life and attend meeting, where her voice was sometimes heard pleading affectionately with the young. The spring of 1878 proved that this improvement was but transitory, and before long it became evident to herself and her family that her recovery was improbable. She had several times remarked that she regarded her state as very serious, and it was evident that she was seeking to live as those who are watching for their Lord. But notwithstanding, in an interval of revived powers in the 10th month, she paid visits to Melksham and Sidcot Meetings, manifesting much interest in the children and teachers at Sidcot school. She writes, 8 mo., 30th (alluding to leaving home for Durdham Down, Bristol):

“To me this may be almost the final leaving of a home where I have spent many happy days with my beloved husband and children, and I feel it very much; the more so as for me, I feel it may be the precursor of a greater change,—a separation not from home merely, but a parting for ‘earth’s little while’ from the most beloved on earth. Oh how unspeakable the mercy, the comfort, the blessing, that this thought is not all sorrow, but rather through my dear Redeemer’s mercy, even I, one of His least and most unworthy ones, may look forward with joy to the time when I shall see Him as He is. But peace rather than joy, is the prevailing feeling, and I am sensible of so much coldness in prayer. Oh that His Spirit may be more and more given me!”

A little before this time, when her friends were setting out to see the Prince of Wales in Bristol, the words were brought to her mind—“Thine eyes shall see the King in His beauty,” and they dwelt with her in so comforting a manner that she regarded it as an intimation that the time would not be long ere she was permitted to behold the face of her Lord in glory.

In the 9th month she left her home at Filton, and, by the advice of her doctors, went into

lodgings on Durdham Down. She remained there two months, benefitting to some extent by the fine air. The family then removed to Clifton, and she entered her new home in the 11th month, there to spend the few remaining months of her life.

New Year's Day, 1879, she writes : "This year commences with solemn feelings; it seems so uncertain whether I shall live to see its close. I am surrounded with loving-kindness and tender mercies, and I do desire fully to trust Him who has so forgiven, and led, and helped me in days that are past. The text was sweetly brought to my mind, when thinking of the approaching close of the year,— "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." I feel unworthy to appropriate it, but there is unutterable sweetness in the thought that the victory is all through Him. I am alone to-day. My J. and the children being gone to meeting; but this does not make me sad. I know I am encompassed with love, and the quiet is often congenial to my feelings and failing powers."

She continued her diary to the 27th of 1st month, after which her strength declined more decidedly, and fresh serious symptoms appeared.

On the 31st she prayed very earnestly for her family, and that she might be able to bear with patience to the end all that she might be called to suffer, and that through the blood of the Lamb she might be permitted to enter His kingdom. She now lost ground daily, and suffered much from tubercles on the throat, which rendered speaking difficult. But perfect peace was her portion; and even the thought of leaving her husband and children, whom she so tenderly loved, had been made easy to her. In broken words she said to one who visited her, "It seems wonderful how I feel I can leave them; but now that I can view time in the light of eternity, it seems so short a time before we shall meet again." The lovingkindness and faithfulness of her Lord, in caring for them, was ever present to her mind. On the 7th of 2nd month, after a consultation of the medical men, she asked Dr. B.'s real opinion of her case. On being told by her husband that it was very unfavourable, and asked if it surprised her, she said, "Not at all; I expected it would be so; it is the Lord's will; that is best."

16th 2nd month.—She again offered a humble prayer that she might be supported in submission to her Heavenly Father's will, and that her

trust might not fail. A few days afterwards she remarked, "It is a very solemn thing to be in such an illness as this; a profession of religion is of little service now." She grew weaker day by day, but the end did not seem to be so near as proved to be the case. On the 25th of 2nd month her breathing became more laboured. The suffering in this respect increasing every hour, she fervently added Amen! to the prayer offered by her side, that if it were the Lord's will she might be spared much further suffering. The prayer was answered, the suffering grew less, and in about two hours afterwards she quietly expired.

The funeral took place at Hazle, a sweet country spot, for generations used as a family burying-place; and as she was laid to rest in the soft sunshine of a spring-like afternoon, it was felt by many to be an occasion of rejoicing rather than of gloom; for although there were husband and children present to whom her death was an irreparable loss, yet above and beyond all rose the assurance of her everlasting gain, and the feeling that He whom she had loved and served during her life had "made of the depths of the sea a path for His ransomed to pass over."

THOMAS GILL, 78 2 8 mo. 1879

Guildford. An Elder.

SARAH GILMORE, 78 1 3 mo. 1879

Moy, Co. Tyrone.

JAMES GRAHAM, *Wigton.* 80 30 9 mo. 1878

LYDIA GRAVES, 85 18 12 mo. 1878

Manchester. Widow of Joseph Graves.

THOMAS GRAY, *Croydon.* 38 17 2 mo. 1879

KATHERINE ALICIA GREGG,

Lisburn. 64 27 2 mo. 1879

ELIZABETH GREEN, 67 14 2 mo. 1879

Liverpool. Wife of John Green.

JANE GREEN, 74 14 3 mo. 1879

Newport, Hillsborough.

SARAH GREEN, 81 6 5 mo. 1879

Moyallon. An Elder. Wife of James Green.

She was the youngest daughter of William and Mary Douglas, of Greystone Lodge, Co. Antrim, Ireland, who were concerned to uphold in the presence of their children the unchangeable truth, and who, in simplicity and integrity, endeavoured to follow Christ, who is given "as a leader and commander of His people."

Her father was an Elder who was esteemed worthy of double honour; and her mother occupied the position of Overseer; and it is

believed that the influence of parental home training was blessed, and largely contributed to the establishment of their children upon that Rock, Christ Jesus, which has been known by the righteous in all ages.

The subject of this memoir entered upon the duties of life by devoting herself to her aged parents, thus practically fulfilling the command "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." She appears to have been richly blessed herein, as it became apparent that, by the grace of God, the mantle of heavenly love which covered their spirits descended upon her.

Her friends believe that Sarah Green did not blindly follow her parents by mere imitation; but, being made conscious in her early youth that the Lord *was* their God, she nobly resolved that the same Divine Being should be her God, and His people her people.

Although not gifted as a public minister, she seldom failed when dealing in private with the erring to arrest their serious attention, if not to reach the witness for truth in their hearts.

In entering upon the duties connected with the arrangements of her own household, she

appeared to be centred in that which is meek, humble and patient; and under her share of the various trials which fall to the lot of all, it was evident she had an inward and deep dependence upon the Lord in whom she trusted, both as regards temporal and spiritual concerns. As a wife, she was esteemed by her husband as a true helpmeet. When circumstances of deep trial arose, the quietness of her spirit, and her fitly chosen words, were such as were calculated to calm the troubled mind. Thus did she help through many and deep conflicts, and it was a strength to him when going forth from home, to know that the partner of his life was at times concerned to wrestle for him at the throne of mercy, and not for him only, but for the flock and family of Christ, somewhat in the language of the queen of old, "my life at my petition, my people at my request." Her humble bearing, as well as her words, bore testimony to others that she ascribed nothing to herself, but that by the grace of God she was what she was, and by it she had her conversation in the world.

As an Elder, she was careful to keep a "conscience void of offence towards God and towards man," and when exercising the duties of this office, it was under a sense of her own unworthi-

ness. She earnestly desired when speaking to any, that she should not in the least degree hurt hinder or destroy, but rather promote and assist the growth of truth in the mind, in accordance with the injunction, "See that thou hurt not the oil and the wine." She had an unshaken belief in the unalterable truth that Jesus Christ is that "true Light which lighteth every man that cometh into the world."

During a long illness which terminated her earthly course, when the poor body was reduced to painful suffering, not one hasty or impatient word was heard to escape her lips. She often expressed to those who stood around her bed her sense of the many blessings which had been showered upon her; and so tendering was the power accompanying her words, that none could restrain their tears.

Towards the close of life, her heart seemed covered with something of an evening song; and though still sensible of her own unworthiness, she nevertheless was favoured to feel that underneath were the everlasting arms, and in a precious manner referred to the language as being hers: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but *the Lord shall be*

unto thee an everlasting light, and thy God thy glory."

JAMES GREENHALGH, 64 20 2 mo. 1879

Darlington.

ANN GRAY, 59 5 4 mo. 1879

Sunderland. Widow of Archibald Grey.

ANN GRUBB, 66 2 3 mo. 1879

Glenam, Clonmel. An Elder.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Ann Grubb was the eldest daughter of Joseph and Lydia Grubb, of Clonmel. It was the earnest endeavour of her parents to train their children in the nurture and admonition of the Lord, and to restrain them from indulging in such things as they apprehended might lead them into forgetfulness of the love and reverence due to our Heavenly Father.

She was endowed with a vigorous understanding and sound judgment, very tender of the feelings of others, and especially careful not to speak or write to the disadvantage of any. She took a very humble view of her own spiritual attainments; yet none could be on terms of familiar intercourse with her without being sensible that it was her constant endeavour to walk acceptably before God. Practical benevo-

lence was a marked feature in her character. She felt it a duty as well as a privilege, to help, according to her means, those who were in want, or to send assistance where she apprehended it might be needed.

A. G. was a dutiful and obedient child, remarkably active and intelligent. Whilst yet of tender age, her Heavenly Father saw meet to lay her on a bed of suffering, disease of the hip joint having set in when she was about nine years old. From this and the remedies used her sufferings were at times very severe; but having early experienced the work of divine grace in her heart, she knew, in seasons of great pain and distress, where to seek for availing help and strength. After some years of confinement to her couch she was restored to comparative health, although not to the full use of her limb, being quite lame from that early period of her life. Naturally independent, she did not allow her disability in walking to prevent her from filling a position of usefulness amongst her friends, as well as in her own home, where much care devolved on her. She was particularly suited to watch by the bed of sickness and suffering, administering by many thoughtful attentions to the comfort of the invalid.

A useful member of the religious Society to which she belonged, A. G. was, in the year 1837, appointed to the station of Overseer, and in 1843 to that of Elder. She was a diligent attender of meetings, and for many years was seldom absent from her Quarterly and Yearly Meetings. When her health no longer permitted the exertion, she keenly felt the privation of not assembling with her friends for the worship of God, and it was her usual practice on these occasions, as it also was more often than the day, to spend a portion of time in religious retirement before the Lord.

The following extracts from her memoranda will show something of her spiritual state, even at an early age.

17th of 8th mo., 1825 (in her 13th year).—“Lord, pour down Thy Holy Spirit upon me, one of the most unworthy of Thy creatures, if it be Thy holy will. Oh! look down on my distress of mind, Thou ever-present God! and let me live to glorify Thee, both now and for evermore.”

17th of 9th mo.—“What encouragement is conveyed in the following words: ‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.’”

1st of 1st mo., 1826.—“Great injury sustained for some days, for want of sufficient inwardness and silent waiting upon the Lord. Oh! may this year be spent better by me than the last was.”

29th of 8th mo., 1837.—“Very gracious has the Lord been to me; may I commemorate His goodness as on the banks of deliverance, and gratitude fill my heart for all His mercies, which are renewed every morning. Praises, high praises, to our King, who has remembered my low estate, and assured me instrumentally that He was near unto me, watching over me, although designing that again and again I should be put as into the furnace. But what need I fear, if the Son of God be there? The fervent desire of my heart has been that I may keep near Him, and never forsake Him.”

In the early part of the year 1844, A. G. was deprived by death of both her parents, in the short space of five weeks. After alluding to the “glorious inheritance” which she believed was their portion, she adds: “Oh may we who remain in this vale of tears strive so to walk that when the undeniable messenger may come to us also, we may, through adorable mercy, have a hope of admittance therein, having experienced

our robes to be washed and made white in the blood of the Lamb immaculate."

"My friends have seen fit to place me in a truly responsible situation (Elder). May my trust be in the Lord alone, leaning in nowise to my own understanding; and may I seek to be clothed with the garment of true humility, and to know a watchful, waiting state. He alone knows my weakness and many mis-steppings."

26th of 9th mo., 1875.—"This day has the desire and prayer been renewedly raised in my heart, as has been the case very often of late, that I may be prepared and enabled to say with the Apostle: 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; but thanks be to God, which giveth us the victory through our Lord Jesus Christ.' How I pray, and how I long, to be thoroughly prepared for the solemn change, to meet the messenger of death without dismay or fear, being washed and made clean in the blood of the Lamb from every defilement of flesh and spirit, and clothed in the robes of Christ's righteousness, not mine own.

'Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I' (desire truly to) 'come.'

'Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost.'

12th of 5th mo., 1876.—"Just recovering from a very serious illness, spasm of the heart. The undeniable messenger seemed to be very near; I was sensible in some degree of the coldness of death; it was a solemn hour truly. But it pleased my Heavenly Father, in His abounding love and mercy, to bless the means used, and gradually to restore. The favours and mercies bestowed upon me are innumerable. He spared my reason, and surrounded me by dear loving ones, doing so much for me, and above all, I humbly trust, His everlasting arm was underneath to support, and seasons of sweet quiet were granted at times. I fear to write much of my feelings, lest there may be even a shade of self-deception. I have nothing of my own to trust to. Oh no! all is of mercy, wondrous mercy, if I am saved and granted an entrance into one of the lowest mansions. My soul craves, if consistent with the divine will, that something of a clearer evidence may be granted before the end comes; a little assurance that I may be a partaker of the promise of our Lord and Saviour,

‘where I am, there ye shall be also;’ reconciled unto God, by and through Him who laid down His precious life for me. My eye fell one evening on the words of the Most High to Moses, ‘*certainly I will be with thee.*’ Oh that word *certainly!* a power seemed to accompany it when sounding through me again and again. May I dare take it to myself? May I dare to think that the pure and holy One will be with me? If so, I need fear no evil, even when passing through the valley of the shadow of death.”

5th of 10th mo., 1876.—“It is in my heart to record the lovingkindness and tender mercy of my Heavenly Father, in helping me in times of much weakness, teaching me to trust in Him as I never did before, and giving me something of the prayer of faith, which the apostle says ‘shall save the sick.’ I never before experienced so much of the efficacy of prayer,—the prayer of faith. But this faith is not of ourselves; it is ‘the gift of God.’ ‘Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.’ Oh that all would trust in Him!”

15th of 1st mo., 1878 (the last date in A. G.’s memoranda).—“A new year has commenced. A month previously I completed my 65th year. My tongue or pen would fail to

portray or record the lovingkindness and tender mercy of my Father in Heaven. Oh that I may praise Him with joyful lips for His goodness and wonderful works to one of the least! He has helped me through seasons of weakness scarcely to be described, and known only to God and myself. I feel greatly not getting to meeting, but desire to be thoroughly resigned, and to leave all in His hands, knowing that strength can be given for this, if it be His will. Often has my prayer been, 'Shew me what Thou wouldest have me to do, and *help me to do it.*'"

During her last illness of nearly sixteen weeks, she was almost entirely confined to bed, and her sufferings from an affection of the heart were often very distressing. At such times a few verses from the Bible often soothed and comforted her, though so ill as to be quite unable to bear other reading. At night, when her sufferings were always most severe, she often spoke of the blessed assurance, "The darkness and the light are both alike to Thee." The clothing of her spirit was love; love above all to her Heavenly Father, and thankfulness for His many mercies, and "love to all friends," which was her last message. Trusting alone in the mercy of God through Jesus Christ, she was enabled to adopt

the triumphant language, "O death, where is thy sting? O grave, where is thy victory?"

Early on the morning of the 2nd of 3rd mo., it was evident that life was fast ebbing. On a hope being expressed by one of her sisters that they should all meet in heaven, she replied, "Where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." These were nearly her last words. A few hours after, without apparent suffering, she peacefully breathed her last, and, as we reverently believe, entered that blessed home above, to be for ever with her Lord. Thanks be to God which gave her the victory through our Lord Jesus Christ.

MARTHA MARIA GUNDRY,

Headingley, nr. Leeds. 34 13 7 mo. 1879

She was the daughter of William and Anne L. Gundry, and was born at Bristol in the year 1845. When little more than three years of age she was deprived by death of a very affectionate mother, and in later years successively followed three beloved sisters to the grave. She very acutely felt these bereavements, particularly the last, the death of her sister Anna, and from that time there was evident in her a ripening for the life above. A few months afterwards, she ex-

pressed to her father the happiness she felt in the assurance that she was now a child of God, and that her sins had been forgiven her for her dear Saviour's sake. It is believed that this assurance never again failed her, but that from this time it was her earnest endeavour to be conformed in all things to the will of God, and to know His strength made perfect in her weakness.

Many of her friends and of her young scholars at the First Day School where she was a regular teacher, can bear witness to her earnestness in encouraging them in the path of duty and of submission to the work of Christ in the heart, which had been so blessed to her. She was a bright cheerful Christian, fully entering into the spirit of the Apostle Paul's advice: "Rejoice in the Lord alway, and again I say rejoice."

In the early part of the winter of 1876-7 she was attacked with slight haemorrhage; but some months spent in the south of France restored her to a measure of health, and she herself, with the buoyancy natural to the complaint, refused to entertain any fears for the future. But during the spring and summer of 1878 it gradually became evident to those nearest her that her Lord and Master was calling her to a

higher field of service. The winter of 1878-9 was spent at Falmouth, where spiritual privileges were much enjoyed, and the milder climate enabled her to be more in the open air. But little benefit to her health was obtained ; and on her return to Leeds, in the 5th month, she was evidently failing rapidly. The duty of attending at her bed of sickness was not a gloomy one : she always had a bright smile for everything that was done for her, and though much tried with weakness and oppression of the breathing, and occasional sickness, she suffered little acute pain. The many friends who kindly cheered her last few weeks on earth were struck with her cheerfulness, patience, and calm submission. Her weakness rapidly increased, and with it her calm, quiet trust in her Saviour ; but there was not very much power of expression. To a friend who had most kindly visited and ministered to her she said, a few days before her death, "Oh if my dear young friends could but feel as I do now, how they would long to do more for Jesus!" On her last evening upon earth she sat up to tea, and enjoyed the change of position, and the next morning was able to see and take leave of several of her young friends ; but about noon drowsiness came on, and without any struggle, or even the

consciousness that she was passing away, her spirit returned to God who gave it.

CHARLES HUDSON GURNEY,

Clevedon. 48 16 3 mo. 1879

Though not called to take any very conspicuous part in the affairs of our Society, C. H. Gurney was much valued in the little meeting to which he belonged.

He was not forward in conversing on the truths of religion, but showed his appreciation of them both by his own choice of reading, and by the endeavours he made to benefit his neighbours by tract distribution and otherwise.

C. H. G. had to bear, almost from the time of his marriage, the severe affliction of seeing his wife (who died in 1877) prostrated from the effects of an accident which happened just before their union. He bore this sad trial with great resignation and even cheerfulness, most affectionately undergoing the personal toil which it involved. Though not possessed of this world's riches, he evinced in no small degree the possession of "a heart at leisure from itself," and is remembered by all who knew him well as ever most kindly ready to do what lay in his power to assist his friends.

His death was very sudden and unlooked for.

On returning home after a day of exertion in Bristol, he retired to rest in apparently his usual health; towards morning, however, he called his housekeeper, and complained of serious illness; attempts were made to relieve him, and a medical man was sent for, but before his arrival our dear friend had quietly passed away.

ELMIRA HAIGH, 70 19 3 mo. 1879

High Flatts. Wife of John Haigh.

ELIZA HAIST, 45 3 9 mo. 1878

Clerkenwell, London. Wife of William Frederick Haist.

JOHN HAMILTON, 69 18 2 mo. 1879

Chelmsford.

ESTHER HANDLEY, 65 16 1 mo. 1879

Manchester. Wife of Joseph Handley.

ANN HARDY, 56 17 2 mo. 1879

Devonport. Wife of John Hardy.

TAYLFORTH HARKER, 3 22 1 mo. 1879

Dent. Son of Samuel Harker.

JANE E. HARRIS, 40 6 6 mo. 1879

Leeds. Wife of John Harris.

DAWSON HARVEY, 48 13 6 mo. 1879

Cork. Son of Joseph and Hannah Harvey.

ELIZABETH HARVEY, 76 1 3 mo. 1879

GEORGINA M. HARVEY, 65 13 1 mo. 1879
Waterford. Daughters of the late Thomas Harvey, of Cork.

HELEN HENDERSON, 80 29 11 mo. 1878
Glasgow. Widow of John Henderson.

EDWARD HICKS, 80 6 4 mo. 1879
Stanstead.

MARY ANN HICKS, 73 24 12 mo. 1878
Stanstead. Widow of Robert Hicks.

CATHERINE HIGMAN, 86 1 12 mo. 1878
Bristol. Widow of Philip W. Higman.

SARAH HOBSON, 81 8 1 mo. 1879
Ballinderry, Co. Antrim. An Elder. Widow of Francis Hobson.

JOHN HODGSON, 64 4 2 mo. 1879
Brierfield, near Burnley.

JANE HOOWE, 82 10 11 mo. 1878
Edenderry. Widow of Thomas Hoowe.

MARIA HORSNAILL, 84 8 12 mo. 1878
Holloway. Widow of Henry Horsnaill.

GEORGE HOUGH, 75 18 7 mo. 1879,
Wilmslow.

FRANCIS TANTUM HOWITT,
Heanor, Derby. 83 3 3 mo. 1879
A Minister.

On the same day, and at the same hour, died,
at Rome, the well known William Howitt,

brother of F. T. Howitt, aged 86. Both the brothers passed away peacefully, and full of love to all around them.

RACHEL HUBBERT, 85 25 11 mo. 1878

Tottenham. Widow of John Hubbert.

HELEN ANN HUGHES, 71 1 3 mo. 1879

Stourbridge. Wife of Samuel Hughes.

The daily life of this dear friend was in a striking manner one of Christian example, and conformed to the injunction, "As ye would that men should do to you, do ye also to them likewise."

Ever ready, often when physically suffering, in acts of kindness, more especially to the poor; personally exerting herself in the amelioration of their wants, and throwing her whole energies into the instruction of their children in ways of usefulness, her kindly influence was felt and appreciated by very many. The dumb creation were her especial care, and often at personal risk and inconvenience was her aid interposed on behalf of some suffering or overloaded animal.

Being of a very cheerful disposition, and possessing a well-informed mind, she was a most genial companion, and the interest she took in all that was going on around her makes her loss keenly felt by those who had the privilege of her acquaintance.

Having for many years suffered from an affection of the heart, she felt that her summons might be sudden, and more than once remarked to a member of her family that for a considerable time she had felt, on retiring to rest, that she might be taken during the night, and that whenever the change came she wished for it to be a sudden one, as she dreaded the thought of a long illness.

Her desire for a sudden departure was granted. On her return from a morning call on some friends, who afterwards remarked how well and unusually cheerful she was, she was seized with apoplexy without any premonitory symptom, and quietly passed, as we cannot doubt, "into the joy of the Lord," leaving us the bright example of a life of gentleness and love.

JOHN HURLEY, 75 28 4 mo. 1879

Newport, Isle of Wight.

EMMA JACKSON, 1½ 22 8 mo. 1879

Darlington. Daughter of William and Elizabeth Jackson.

FLORENCE MARY JACKSON,

Stoke Newington. 20 7 5 mo. 1879

Daughter of Thomas Jackson.

ISABELLA JACKSON,	78	11	11 mo.	1878
<i>Deanscales, Pardshaw.</i> Widow of John Jackson.				
LYDIA NEWSOM JACKSON,				
<i>Belfast.</i>	72	28	1 mo.	1879
<i>Wife of Thomas Jackson.</i>				
GEORGE JACOB,	75	5	3 mo.	1879
<i>Reading. An Elder.</i>				
WILLIAM EDWARD JEFFREY,				
<i>Leicester.</i>	10	14	1 mo.	1879
<i>Son of the late Thomas and Maria Jeffrey.</i>				
CLARA JENNINGS,	78	27	5 mo.	1879
<i>Furnace, Derby.</i> Widow of Samuel Jennings.				
MARGARET JOHNSON,	67	14	2 mo.	1879
<i>Stoke Newington.</i> Wife of John Johnson.				
MARIA JOSHUA,	80	11	3 mo.	1879
<i>Reigate. Widow of Francis Joshua.</i>				
RACHEL IANSON,	67	13	6 mo.	1879
<i>Darlington.</i>				
MARY ANN IMPEY,	90	12	12 mo.	1878
<i>Brighton.</i>				
ELIZABETH LYDIA IRWIN,	61	16	12 mo.	1878
<i>Spalding, late of Sale, near Manchester.</i>				
<i>Widow of William Irwin.</i>				
JOSEPH KELSALL,	70	20	9 mo.	1879
<i>Quernmore, Lancaster.</i>				

SOPHIA KENWAY,	71	4	6 mo.	1879
<i>Birmingham.</i> Wife of Peter Kenway.				
JAMES KING,	64	20	10 mo.	1878
<i>Rochdale.</i> An Elder.				
MARY ANN KING,	78	6	12 mo.	1878
<i>Birmingham.</i> Widow of Samuel King.				
SUSANNAH KING,	72	25	11 mo.	1878
<i>Sudbury.</i> Widow of James Doubleday King.				
THOMAS KING,	74	6	11 mo.	1878
<i>Tottenham.</i>				
HAROLD KITCHING,	14 mos.	25	10 mo.	1878
<i>Ackworth.</i> Son of Wm. and Louisa Kitching.				
JOSEPH KNIGHT,	13½	9	12 mo.	1878
<i>Northfleet.</i> Son of John Messer and Hannah Knight.				
MARGARET KNIGHT,	46	18	8 mo.	1879
<i>Manchester.</i> Wife of Lewis Knight.				
HENRY RICHARD KNOWLES,				
<i>Bentham.</i> 15 mos.	4	10 mo.	1878	
Son of Thomas and Jane Knowles.				
CHARLES FERGUSON FORBES LAURIE,				
<i>Dunstable.</i> 39	12	1 mo.	1879	
Son of William Forbes and Mary Unwin Laurie.				
HENRY LAWRENCE,	24	26	5 mo.	1879
<i>Hitchin.</i> Son of Samuel and Mary Taylor Lawrence.				

PETER LEE,	82	23	5 mo.	1879
<i>Heywood, Rochdale.</i>				
ANN LOWE, <i>Sheffield.</i>	76	8	12 mo.	1878
<i>MARY MACKIE,</i> <i>Bessbrook. A Minister.</i> Wife of James Mackie.				
ELIZA McDONNELL,	76	7	10 mo.	1878
<i>Grange, Co. Tyrone.</i>				
ELIZA MARK,	61	23	2 mo.	1879
<i>Irishtown, Dublin.</i> Wife of George Mark.				
EDMUND MARRIAGE,	29	26	3 mo.	1879
<i>Chelmsford.</i> Son of the late William Marriage.				
<i>MARGARET MARRIOTT, Junr.,</i>				
<i>Bristol.</i>	51	22	4 mo.	1879
Daughter of the late Wilson and Margaret Marriott.				
<i>RICHARD TOWNLEY MARSDEN,</i>				
<i>Bentham.</i>	18	29	9 mo.	1879
Son of Richard and Alice Marsden.				
FORBES MARSHALL,	—	22	6 mo.	1879
<i>Broughty Ferry, near Dundee.</i>				
SARAH MARTIN, <i>Cork.</i>	71	26	3 mo.	1879
<i>ELIZABETH MASON,</i> <i>Dublin.</i> Wife of Thomas P. Mason.				
LEONARD MASON,	72	11	6 mo.	1879
<i>Calder Bridge, Garstang.</i>				
MARY MATTHEWS,	67	18	12 mo.	1878
<i>Bury St. Edmunds.</i> Wife of Joseph Matthews.				

ALEXANDER MAW,	70	10	3 mo.	1879
<i>Lowestoft.</i>				
GEORGE MOORE,	76	31	3 mo.	1879
<i>Swarthmore.</i>				
JOSEPH R. MORLEY,	56	13	11 mo.	1878
<i>Wooabridge.</i>				
JAMES MORRISON,	84	1	5 mo.	1878
<i>Ballintore.</i>				
HANNAH MORRISON,	69	18	10 mo.	1878
<i>Ballintore.</i> Widow of James Morrison.				
JANE MORTON,	81	10	11 mo.	1878
<i>Rathangan.</i> Wife of Joseph Morton.				
WILLIAM HENRY MORTON,				
<i>Tullow.</i>	44	17	1 mo.	1879
Son of Joseph and Jane Morton.				
JOHN MOUNSEY,	77	6	7 mo.	1879
<i>Sunderland.</i> An Elder.				
THOMAS MUFHAM,	49	29	3 mo.	1879
<i>Darlington.</i>				
ELIZABETH DRIVER MUSKETT,				
<i>Attleborough, Norfolk.</i>	82	3	1 mo.	1879
An Elder.				
WILLIAM NASH,	89	25	3 mo.	1879
<i>Cartmel.</i> A Minister.				
GEORGE LYNES NEIGHBOUR,				
<i>Esher, Surrey.</i>	60	11	1 mo.	187

MARY ANN NEILE, 35 11 3 mo. 1879

Bessbrook. Wife of James Neile.

SAMUEL NEWSOM, 84 15 1 mo. 1879

Cork.

MARY NEWTON, 65 10 8 mo. 1879

Gt. Ayton, late of Blackburn.

ANNA NEVITT, *Limerick.* 65 3 12 mo. 1878

SOPHIA NIXON, 65 14 7 mo. 1878

Stoke Newington. Widow of Charles Nixon.

DANIEL NORRIS, 88 26 6 mo. 1879

Berkhampstead. An Elder.

The circumstances under which this dear friend joined the Society of Friends in early life, as related by himself shortly before his decease, may be interesting to record.

He had prepared for the rite of confirmation in the Established Church, and went with a company of young people to Hemel Hempstead, where the ceremony was to be performed by the bishop. He had considered this a serious religious engagement; but the light and frivolous conduct of his companions on the way, and when they reached the inn to which they were taken, so distressed him, that he felt constrained to leave them and walk into the street. He there saw two Friends who he knew were going to their meeting. He felt inclined to follow them,

and sat with them in their small silent gathering. When the meeting broke up he returned to Berkhamstead, still alone, and never again went to his former place of worship, but attended Friends' meetings. In course of time he joined the Society, and became a consistent and highly valued member of it.

Shortly before his decease he spoke with animation of the heavenly mansion prepared for him by the Saviour in whom alone he trusted.

HENRY BURSEY ODDIE, 2 20 1 mo. 1879

Nantwich. Son of John and Mary Agnes Oddie.

HENRY O'NEILL, 31 7 11 mo. 1878

Waterford.

JOSEPH PALFREYMAN, 78 10 11 mo. 1878

Monyash.

JAMES HUNT PAYNE, 72 1 1 mo. 1879

York.

SARAH ELIZABETH PAYNE,

22 9 5 mo. 1879

Irthlington, near Finedon. Daughter of Henry and Charlotte Payne.

WILLIAM PAYNE, 62 9 4 mo. 1879

Bolton.

THOMAS PEARSON, 75 10 9 mo. 1879

Great Broughton, Cumberland.

ELIZABETH PENROSE, 74 11 8 mo. 1879

Plymouth. A Minister.

ELIZA PERRY, 63 22 2 mo. 1879

Hastings. Widow of John Perry.

HENRY ALFRED PERRY, 3 18 3 mo. 1879

Ballinagore. Son of Robert M. Perry.

FRANCIS HERBERT PIM, 1 18 5 mo. 1879

Belfast. Son of John and Alice Pim.

JOSHUA PIM, 61 20 12 mo. 1878

Lisnagarvey, Lisburn.

SAMUEL PIM, 78 10 10 mo. 1879

Mountmellick.

WILLIAM HARVEY PIM, 67 19 11 mo. 1878

Monkstown, Dublin. A Minister.

William H. Pim was well known in the city of Dublin as an upright man of business ; and although he had for several years retired from much active engagement in the mercantile firm of which he still continued a member, his advice and assistance were highly valued by his partners. He was remarkable for the energy of his character and the close attention which he devoted to everything that he undertook, sparing

neither time nor labor in the endeavour that what he had to do should be done well; and the energy and painstaking industry which marked his secular pursuits were equally conspicuous when his life became devoted to higher objects.

The Holy Scriptures were his constant study. He read them prayerfully, inwardly digesting what he read; and his utterances in public and in private showed that the spiritual truths of the Gospel had become the clothing of his mind. He had a very retentive memory, so that his quotations were rarely incorrect or out of place; yet he was unwilling wholly to trust to memory, frequently in the exercise of his ministry referring to the particular passage, and reading from the Bible, which he always carried about with him.

The loss of hearing was a great trial to him, the more so on account of his unwillingness to put his friends to the trouble of writing what they might wish to say. But notwithstanding this privation he was a diligent attender of meetings for discipline, and was enabled with a little assistance so fully to enter into the subject under consideration that his remarks were truly pertinent and helpful. His deafness, which

almost wholly debarred him from social or religious intercourse with others, except by writing, seemed rather to give fuller scope to his work as a minister of the Gospel, by the increased attention which it induced to the study of the Bible and to the contemplation of spiritual things. In the exercise of his ministry he was mindful of the injunction of the apostle to preach not himself "but Christ Jesus the Lord;" and many will long remember his clear and impressive manner, and his earnest desires that all might come to Christ, and be firmly established in the faith and hope of the Gospel. His prayers, both in public worship and in the family circle, were solemn and impressive. They were short petitions, expressed in few words, and never became sermons.

While travelling on the continent in the autumn of 1878, he was taken ill at Vienna; but was enabled, though in a very weak state, to return home.

From the time he reached his house he was confined to bed, and his sufferings were at times severe; yet he was much supported under them, and his patience and submission to the divine will were very instructive to those about him. His death took place on the afternoon of Third

day, 19th of 11th mo., 1878, in the 67th year of his age. He had been a minister of the Gospel about sixteen years.

“He is not dead,” but only lieth sleeping
In the sweet refuge of his Master’s breast;
And, far away from sorrow, toil, and weeping,
“He is not dead,” but only taking rest.

ELIZABETH PLACE, 83 21 12 mo. 1878

Dewsbury, Wife of Samuel Place.

CLARA B. POLLARD, 3 18 5 mo. 1879

Tottenham. Daughter of Andrew and Alice Pollard.

EMMA POLLARD, 79 4 10 mo. 1878

Reading. Widow of John Pollard.

CHRISTIANA ABBERLEY PRICE,

Glenvellyn, Neath. 87 4 6 mo. 1879

A Minister.

“To those who by patient continuance in welldoing seek for glory and honour and immortality shall be given eternal life.” Such we may reverently believe has, through the boundless mercy of God in Christ Jesus, been the blessed experience of our departed friend. During her long life it had been her aim to promote the cause of truth and righteousness in the earth.

She was the youngest surviving daughter of Peter and Anna Price, of Neath Abbey. Her parents, highly esteemed members of our religious Society, were earnestly concerned to train up their children in the nurture and admonition of the Lord, and in accordance with the principles of Friends. C. A. Price was the almost constant companion of her mother, who was largely endowed with that wisdom which cometh from above: a woman of sound judgment and great experience. She and her husband were intimately acquainted with, and hospitably entertained, many of the eminent ministers of their day. In the family are still preserved numerous letters of Deborah Darby, George Dilwyn, and others. To the end of her life Anna Price corresponded with Edward Pease, who after her death testified to the wisdom and instruction he derived from her letters. Thus it may be inferred that C. A. Price from early to mature life was greatly privileged; "the lines had fallen to her in pleasant places." Her mother lived to be 87 years old. The aged pilgrim was soothed and comforted by her surviving children, and especially by the kind and unwearied attention of this devotedly attached daughter. To the very end of life C. A. P. did

not cease to regard with almost child-like reverence the memory of her dear and honoured mother. So deep was her attachment, and so precious to her the name of mother, that long after her death which occurred in 1846, it was her pleasure she has said, to go into a room alone and ejaculate "Mother! Mother!"

In attempting to portray the characteristics of C. A. Price, we desire to bear in mind that every good and perfect gift cometh from above, that it is by grace alone we can be saved, and that not of ourselves, it is the gift of God.

It is but rarely that we see such firmness of character and soundness of judgment united with so much that was truly amiable and lovely. The mainspring of her actions appeared to be love to God and love to man. Her naturally bright spirit, genial temperament, and kindly manner, made her very generally beloved ; but those who knew her most intimately could best attest to the purity of her motives and the genuine kindness of her heart. Always very careful not to detract or speak evil of others, she exercised that charity which is the bond of perfectness, and which hopeth all things. She was a faithful counsellor as well as a loving friend, and was eminently a peacemaker. Tenderly sympathising

with the distressed and afflicted, she was made the instrument of assisting and comforting many both in and out of our Society, directing them to the only source of true consolation. "To raise the fallen and to cheer the faint" was often her blessed mission. She had a word of comfort for the sorrowful and bereaved. Having been brought through many bereavements herself, and found the help from above sufficient in every time of need, she comforted others as she had herself been comforted of God.

In the winter of 1821-2, being in delicate health, she resided for some months amongst the little colony of Friends in the south of France. It is instructive to note, from records that are left, how even this time of comparative rest and seclusion was, in the Divine ordering, made productive of good to those around her, amongst whom she endeavoured to glorify Him whom she sought to serve. Some of these who are yet living, lovingly remember her labours amongst them in giving Scripture lessons to the children, and in other ways seeking to benefit them. A bond of union to the end of life was maintained with some of these, who repeatedly visited her in her quiet habitation.

Her father's death occurred during her ab-

sence in France. This was a great trial, but was borne with Christian resignation. After her return home, she, with her estimable sister Junia, exerted themselves in the education of the poor and in other Christian labours. With the assistance of their friends, they were the means of establishing at Neath Abbey the first British School in Wales.

For many years C. A. Price filled the station of Elder. Always unswerving in her attachment to our principles, it was her constant aim to uphold them in their original simplicity and integrity, not from any merely sectarian bias, but from a firm conviction that in them is embodied pure and genuine Christianity as promulgated by our Lord Jesus Christ.

She very tenderly sympathised with her sister Junia, who as a minister of the Gospel was engaged in various religious visits to different parts of England and Wales. Being in delicate health, and of a very humble diffident spirit, she was greatly encouraged by C. A. P. to pursue the path of apprehended duty. Some of her letters convey such excellent counsel that it is thought a few extracts may be profitable to others. After religious service in Essex, Junia Price was joined by Priscilla Green in a visit to

Friends in Norfolk. C. A. P. writes, 17th of 3rd mo., 1843 :—

“It is very satisfactory that Priscilla Green and thyself were banded together in the same religious engagement. The coincidence may well encourage you both to keep close to the unerring Guide, who knows what we blind mortals are ignorant of, and beautifully fits things in the divine harmony, when enough lowliness and simplicity clothes His dependent children. Ah, dear, thou hast had to pass through low stripping seasons, and it will be with thee as with an experienced servant who could acknowledge, ‘The Lord preserveth the simple; I was brought low, and He helped me.’ And I would include dear P. Green in the application, for I believe she does and will experience it.”

4th mo., 1st. After Quarterly Meeting at Norwich.—“Our dear mother sends her very dear love, and is comforted that thou art helped on and sustained, and permitted to enjoy sweet Christian fellowship. She hopes thou wilt pursue day by day what appears to be thy duty, and not be anxious about the time of getting home or our arrangements, but have an eye simply to the Head of the Church, thy leader and director, and leave me to fill that position which Provi-

dence may allot me, whether in doing or suffering, going or staying. Fully persuaded am I that it matters not *where* or *what*, if this point be kept in view and followed out. I know watchfulness and prayer are needful to this; and may we not sum up in two words the whole duty of the Christian traveller Zionward, and his happiness too, namely, faith and obedience? Thus I rejoicingly believe, my beloved sister, art thou travelling on; and although baptisms are passed through, and conflicts not escaped, yet peace is the precious crown. Mother had a nice epistle from dear Edward Pease, touchingly describing his dear son's (John Pease) surrender to the Church, or rather to its holy Head, in answering to the call to go and labour across the Atlantic, where there appears to be much in some parts which evidences that the enemy is ever at us. He tells of dear J. J. Gurney and wife's prospect of visiting Paris and the little company in the south of France; and dear E. J. Fry's attraction to Paris, accompanied by Josiah Forster. It seems to me pleasant that there is so much of lively diligence amongst the gospel labourers in our section of the universal Church. The enemy is surely very busy to darken the earth and obstruct the spread of truth. May all the dear

ambassadors be girt about with the whole armour of light, that they may be anointed heralds to proclaim and to spread the precious truths of the Gospel in their simplicity and spirituality, and their dwelling-place be in the low valley of humility, the only place of safety for them and for all."

To her sister, 4th mo., 4th, 1843.—“We very fully participate in thankfulness, my beloved Junia, that step by step, following on in the way felt to be required, thy good and gracious Guide failed thee not, but even when some fears have assailed, and searching baptisms been dispensed, faith has revived to dispel the former, that no cunningly devised fable is the Christian’s compass, but an unerring guide to the lowly, the watchful, and the single-eyed, who, in the conflicts and baptisms dispensed, can also recognise the need for the stripping, the emptying, and the deep humiliation which prepare the vessel, and cleanse it for the re-anointing of the heavenly oil, that self and the creature may have no part, but reverently and from the very depths of the soul the adoration and the praise be rendered where alone they are due, and feel of a truth we are unprofitable servants, we have done only that which was our duty to do. I believe my

endeared sister does and will feel that peace which rests like the dew in the low valley of humility, in the conclusion, as has often been permitted in the progress, of her gospel errand."

A short time before her death, Junia Price was engaged, in great weakness and prostration of body, to visit Caermarthen and Pembrokeshire. C. A. P. writes to her, 7th mo., 1845:—
"I hope thou wilt bear the journey well, and feel relieved by the realisation of what has long been an attraction to thee, even though it be to feel and to continue to witness that there is a vitality in faith and patience when the bodily powers may interfere with much doing. Enduring all the Lord's will, He will graciously accept, and, I trust, will be near to sustain in all the dispensations of His providence, till He gather thee to receive that fulness of joy which is at His right hand for evermore. And may we then drink together of that pure living water described so beautifully in the Revelation as refreshing the Church triumphant. Sometimes a little foretaste of this is granted us, or we might be ready to faint by the way." Soon after this visit to Pembrokeshire, Junia Price entered into everlasting rest. She had at one time feared the last conflict; but as death approached, trusting to her

Saviour, she said she felt as if angels and archangels were waiting to receive her spirit.

It was at this time that C. A. Price's voice was first heard in our meetings for worship. It seemed as if the mantle of her sister rested upon her. Dougan and Asenath Clark, from America, were at Neath on a religious visit soon after this, and encouraged her to entire dedication. In 1848 she was recorded a Minister, and for upwards of twenty years was the only Friend in that station in South Wales. Her ministry was comprehensive, sound, and edifying, and under divine anointing was very acceptable to her friends. Her gospel labours were principally within the compass of her own Quarterly Meeting. In 1851, with a certificate, she visited France, accompanied by her brother, J. T. Price, who was for many years an Elder. On the removal by death of this kind and loving brother, she felt greatly stripped and very solitary. When sorrowing and lonely-hearted, for the loss of so many dear relatives, she has said, on looking round on her own little meeting, she was impressed with the words: "Behold thy mother and thy brethren, for all those who do the will of our Heavenly Father, the same are thy mother and thy sister and brother."

A deeply affecting dispensation was permitted in the loss of two beloved nieces, children of her brother H. H. Price, who, being left orphans, had lived with and been maternally cared for by her for many years. On the marriage of the elder niece to Edward Tothill, she, with her husband and sister, full of bright and happy anticipations of the future, embarked on board the "City of Glasgow" steamer, bound for New York. The vessel was never heard of more; all perished; no one was left to tell the dreadful tale! Other bereavements deeply touched her sensitive heart. To all she was enabled to bow in humble resignation to the divine will. Left though she eventually was, for a number of years the last survivor of a family of ten children, but little of gloom or sadness appeared to pervade her bright spirit and attractive home, for when sorrows came they were endured as seeing Him who is invisible, because she realised His strength to be perfect in the midst of her weakness. Her ardent desire was to attain to that state in which she could say "Thy will be done."

Given to hospitality, she was ever ready to welcome and succour others; and not a few, especially ministers of the Gospel, have borne testimony to the refreshment, both spiritual and

bodily, extended to them whilst under her roof. Some of these guests felt that the days spent there were memorable to them as days of holy privilege, as bright spots in the pathway of life, while their hearts were attracted and bound to her in a love which deepened with years, as she continued to manifest towards them the precious ministry of interest, sympathy, and encouragement. Many of the friendships thus formed were kept alive by subsequent correspondence with those in distant lands,—a form of intercourse in which she was remarkably gifted,—being thus able to share with others the wealth of mind and heart and spirit which she had gathered in her long life of dedicated stewardship. When obliged from advanced age and infirmity to retire into comparative seclusion, her active mind continued to manifest a lively interest in all that affected the welfare of our Society, and in the passing events of the day. She desired to forward the various Christian efforts for the good of others, and especially the promotion of universal peace, and was anxious that the Peace Society, of which her brother J. T. Price was the founder, should continue without political bias to be based on the New Testament.

Her cheerful disposition, kind manner, and

affectionate sympathy endeared her to her young relatives and friends, in whose wellbeing she was deeply interested, desiring above all things their advancement in all that tends or leads to heaven. "She could blend the gravity of age with the sweetness of a child ;" and from her vigorous and well-stored mind, aided by a very retentive memory, she would narrate to the young many incidents of her long and eventful life, tending to amuse and instruct ; and was always ready to promote their enjoyment of pure and innocent pleasures, so that they might feel that the ways of wisdom are ways of pleasantness, and all her paths are peace.

Being subject to attacks of increased action of the heart, attended with great prostration, she was wont often to remark, "I feel only as a tenant-at-will, ready to be dismissed at any moment, and desiring to be prepared for the solemn change." Writing to an intimate friend, 4th mo., 8th, 1878, she says: "I think I never felt on a birthday the next so uncertain, and yet I can confide all in Him who I hope is my Shepherd ; but I do feel such a poor creature, often fearing lest my shortcomings may be found against me on the final day of account, and yet feeling I love my dear Saviour, and have been

helped in every time of need. I feel His boundless mercy: so I trust." It was very touching to those around her on this birthday, when with her eyes filled with tears she said, "Goodness and mercy have followed me all the days of my life, and I think I may venture to add I have an humble hope I may dwell in the house of the Lord for ever."

During the last year of her life she was afflicted with a severe physical trial. Deeply instructive was the perfect calmness and resignation she evinced in the prospect of increased suffering and death, acknowledging, "It is the Lord, let Him do what seemeth Him good;" adding, "I feel entirely submissive, filled with gratitude for abounding mercies." Her painful illness obliged her to lessen her intercourse even with those she most loved, saying, "I feel I am better very quiet, left alone with Jesus." Whilst thus enabled to glorify Him as in the fire, she endured unto the end, relying solely on her Saviour's merits as the ground of acceptance. The words, "I have redeemed thee; thou art mine," were very dear to her. Her entire renunciation of any goodness of her own was very impressive, saying she felt as if she had never done any good thing. Thus continuing to

the end, looking for salvation to Him alone who is "the author and the finisher of our faith," we may humbly trust that after patiently passing through great tribulation, she is now numbered with "those whose robes have been washed and made white in the blood of the Lamb: therefore are they before the throne of God, and serve Him day and night in His temple."

The following beautiful testimony of her cousin, Charlotte Fox, widow of Samuel Fox, written a few weeks before her own death, is deemed worth preserving. When C. A. Price heard of her increased illness, she said, "Can it be that my dear cousin will be taken home before me?" C. Fox, in looking over letters of absent friends, observes: "There are some of thy precious aunt's very loving and very appropriate, and I am afresh impressed not only with the liveliness of her sympathy, but with the wisdom and the grace which enabled her to deal out to others the instruction and the refreshment that come from the fountain near which she abides, and has long abode. Clothed with love herself, she has largely cultivated love in others; not merely natural affection, invaluable as that is, but love and fealty and practical devotedness to Him who first loved us. Sweet and valuable are her loving

messages, and truly much beyond my deservings; for it seems to me, in looking back on our respective lives, that it was she who gave and I who received, not only in temporal but also in spiritual things, and that to me the possession for more than half a century of such a sister friend adds to my responsibility to Him who has favoured me with her Christian example and precious friendship. Would that the fruits of such gifts were more and better."

MARY PRIER, *Brighton.* 85 26 6 mo. 1879

MARY ANN PRIESTMAN, 36 29 1 mo. 1879

Bradford. Wife of Alfred Priestman.

PHILLIP PULLYN, 87 26 5 mo. 1879

Gt. Yarmouth.

ARTHUR HERBERT RICHARD PUNCH,

Redcar. 7 22 9 mo. 1878

Son of John and Mary Eliza Punch.

ELEANOR REYNOLDS, 13 28 5 mo. 1879

Bridport. Daughter of Arthur and Fanny Reynolds.

JANE REYNOLDS, 77 18 1 mo. 1879

Bristol.

WALTER REYNOLDS, 42 12 10 mo. 1879

Bath.

CHARLES STANSFIELD RICHARDSON,

Hertford. 42 27 2 mo. 1879

WILLIAM RICHARDSON,	78	22	8 mo.	1879
<i>Sunderland.</i>				
ANN ROBINSON,	80	28	1 mo.	1879
<i>Maidstone.</i> Wife of Samuel Robinson.				
GEORGE ROBINSON,	64	2	1 mo.	1879
<i>Gomersal.</i>				
EDITH MARY ROBSON,	18	2	1 mo.	1879
<i>Chesunt.</i> Daughter of Edward and Catherine Robson.				
SARAH ROGERS,	54	29	1 mo.	1879
<i>Bessbrook.</i> Widow of John Rogers.				
JOHN ROOKE,	77	1	9 mo.	1879
<i>Manchester.</i>				
SAMUEL RUSBY,	66	13	12 mo.	1878
<i>Shepley, near Huddersfield.</i>				
JANE SARAH RUSSELL,	88	5	7 mo.	1879
<i>Dublin.</i> Widow of Henry Russell.				
ANN BURCHELL RUTTER,	88	13	1 mo.	1879
<i>Shaftesbury.</i> Widow of John Rutter.				
JOHN SATTERTHWAITE,	58	9	7 mo.	1879
<i>Stanwix, Carlisle.</i>				
WILLIAM SATTERTHWAITE,				
<i>Lancaster.</i>				
MARTHA SAUL,	58	14	3 mo.	1879
<i>Blitter Lees, Beckfoot, Cumberland.</i>				
SARAH SCOTT,	89	15	8 mo.	1879
<i>Nottingham.</i>				

GEORGE SEDGWICK,	49	28	7 mo.	1879
<i>Chesterfield.</i>				
ISAAC SEWELL,	85	7	11 mo.	1878
<i>Old Catton, Norwich.</i>				
WILLIAM SHAW,	38	27	12 mo.	1878
<i>Hyde, Cheshire.</i>				
HANNAH SHARP,	84	23	5 mo.	1879
<i>Winchmore Hill. An Elder.</i>				
MALCOLM S. SHEWELL,	15	5	7 mo.	1879
<i>Redhill. Son of Richard B. and Sophia C. Shewell.</i>				
JANE BEATRICE SHILLITOE,				
<i>Sydenham Hill.</i> 18 26 7 mo. 1878				
Daughter of Buxton Shillitoe.				
HANNAH SHIPLEY,	42	12	10 mo.	1878
<i>Uttoxeter. Wife of John Shipley.</i>				
ARTHUR THOMAS SHIPLEY,				
<i>Uttoxeter.</i> 2 15 3 mo. 1879				
Son of John and Hannah Shipley.				
HANNAH SHIPLEY,	90	9	3 mo.	1879
<i>Bristol. Widow of Thomas Shipley.</i>				
SARAH SILL,	75	4	3 mo.	1879
<i>Southport. A Minister.</i>				
CAROLINE SIMMS,	58	30	7 mo.	1879
<i>Chipping Norton.</i>				
THOMAS SIMMS,	85	25	3 mo.	1879
<i>Sibford Gower, near Banbury.</i>				

JOHN SLAYTER,	74	16	5 mo.	1879
<i>Newton-in-Bolland.</i>				
HELEN MAUD SMEE,	15	12	3 mo.	1879
<i>Notting Hill, London.</i> Daughter of John Henry Smee.				
ALFRED SMITH,	71	21	12 mo.	1878
<i>Sudbury.</i>				
CHARLES EDWARD SMITH, M.D.,	41	6	9 mo.	1879
<i>Late of Otepope, New Zealand; died at Coggeshall.</i> Son of Charles Smith.				
RICHARD MARSHALL SMITH,	74	14	4 mo.	1879
<i>Gt. Bardfield, Essex.</i>				
HARRIET JANE SOUTH,	23	16	2 mo.	1879
<i>Brighton.</i>				
EDWARD PRICHARD SOUTHALL,	86	21	10 mo.	1878
<i>Leominster.</i> An Elder.				
SUSANNAH SPARKES,	54	19	5 mo.	1879
<i>Darlington.</i> Widow of John M. Sparkes.				
ELIZABETH WOODCOCK SPARROW,	59	27	6 mo.	1879
<i>Dublin.</i> Widow of Jacob Sparrow.				
SARAH SPENCK,	58	9	9 mo.	1878
<i>North Shields.</i> Wife of Robert Spence.				
ADAH SPENCER,	32	25	5 mo.	1879
<i>Halifax.</i> Wife of Edmund Spencer.				

ANNA SQUIRE,	53	23	8 mo.	1878
<i>Berkhampstead.</i> Daughter of Thomas and Rachel Squire.				
MARY STANSFIELD,	87	19	4 mo.	1879
<i>Thornton-in-Craven.</i> Widow of John Stans- field.				
JAMES STEAD,	73	22	5 mo.	1879
<i>Drighlington.</i>				
SILVANUS STEPHENS,	80	30	4 mo.	1879
<i>Bridport.</i> An Elder.				
ANN HEWETT STEPHENS,	65	1	9 mo.	1879
<i>Bridport.</i> Widow of Silvanus Stephens.				
WYCHERLEY STONE,	63	18	12 mo.	1878
<i>Banbury.</i>				
ELIZABETH LECKEY STRANGMAN,				
<i>Tramore, Waterford.</i> 78 24 7 mo. 1879				
Widow of Joshua J. Strangman.				
ELIZABETH WAKEFIELD STRANGMAN,				
<i>Waterford.</i> 80 1 2 mo. 1879				
An Elder.				
WILLIAM SUTTON,	63	28	5 mo.	1879
<i>Scotby, near Carlisle.</i>				
HANNAH SWEETAPPLE,	80	1	10 mo.	1878
<i>Godalming.</i>				
PETER TAYLOR,	56	24	2 mo.	1879
<i>Leicester.</i>				

DEBORAH THISTLETHWAITE.

Birkenhead. 55 9 9 mo. 1879

Wife of John Thistlethwaite.

JACOB THORNTON, 65 3 4 mo. 1879

Leeds.

ROBERT FAWCETT THOMPSON,

48 7 6 mo. 1879

Gainford, near Darlington.

HANNAH THORP, 78 15 5 mo. 1879

Halifax. A Minister. Widow of Joseph Thorp.

ELIZABETH THWAITE, 70 27 12 mo. 1878

Rochdale. A Minister. Widow of John Thwaite.

Elizabeth Thwaite was the eldest daughter of James and Martha Midgley, of Spring Hill, near Rochdale, Friends whose daily endeavour it was to bring up their children in the nurture and admonition of the Lord. Of her early childhood little incident has been preserved. It would appear that the innate evils of the human heart were more easily overcome in her sedate and gentle disposition than in buoyant and strong-willed natures; but in after years she would recall how the good and evil maintained a constant struggle in her young heart, and she

would often make the appeal to very young children, "Be sure and attend to that which makes you feel happy when you do right, and uncomfortable when you do wrong."

After some years of instruction at home, she was sent to a Friends' school at Doncaster, where, though but little can now be gleaned of this period of her life, it is evident that while her character developed the fear of the Lord was before her eyes, and the love of God deep down in her heart, for, as one testified long years after, when she had laid down her head in peace, "She heard the loving invitation, 'Come unto Me, and I will give thee rest'; and she came unto Him, and received rest, and peace, and love, and joy, and strength, and service."

At sixteen she returned to the home circle, and became the close companion and helper of her parents, sharing in their joys and cares, and watching with almost maternal affection over her brothers and sisters, particularly the youngest, whose delicate health rendered him an object of especial care, and whose early death she keenly felt.

This and other family bereavements tended to strengthen the religious element in E. Midgley's character, and to purify and mould it to one of

uncommon loveliness. She early imbibed a strong love for the Society in which she was educated; and having made its principles her own, she held them with a firm allegiance, endeavouring to show their excellence to others, and largely in later life distributing of its abundant literature. She was ever a most diligent reader of the Holy Scriptures, not only in the everyday family gatherings, but also in seasons of retirement,—a practice early formed, and with which to the end of her life she let nothing interfere.

From her memoranda we find various entries, for several years, clearly showing that she felt it would be required of her to advocate the cause of her Redeemer in the line of public ministry. The deep exercise through which she passed in preparation for this service, in the feeling of the solemn nature of the work, and of her unfitness for it, together with the feeble health which from childhood was her portion, with a temperament not naturally sanguine, caused her much suffering, and was one means of confining her services very much to her own immediate neighbourhood. She came forth from this purified and prepared as a true messenger of the glad tidings of the Gospel, testifying to the love of God in Christ

Jesus, inviting all to come, taste, and see how good the Lord is.

She was acknowledged as a Minister by her Monthly Meeting of Marsden, in 12th mo., 1850. Referring to this period she writes:—"Since the Monthly Meeting, deep feelings of abasement have been the frequent covering of my mind. It is doubtless a comfort to have the unity and sympathy of those rightly exercised; but seeing the work is of the Lord, I am humbled and deeply abased under the consideration of the weakness of the poor instrument, and of the many dangers by the way. Yet knowing the great Master has said, 'My grace is sufficient for thee; My strength is made perfect in weakness,' may there be a keeping of the eye single unto Him, and a dwelling under His baptising power; may the vessel be again and again cleansed for His further use if He sees fit."

During her after life she made but two journeys from home on special religious service: the first in company with Sophia Alexander to Preston, in the year 1856; the other to the meetings of her own Monthly Meeting in 1868, when she had interviews with families and individuals, much to the comfort of many, by whom her visit was felt to be as a brook by the way, her loving

sympathising spirit being peculiarly fitted to enter into feeling with any in sorrow or perplexity. She thus closes the record of this labour of love, which embraced about two hundred visits:—"I desire to make but little addition, save to the praise of the dear Master, who condescends to renew the strength, giving peace in the conclusion to one who feels herself an unprofitable servant, and yet desires to love Him more, and to seek with increased dedication to live to Him, desiring to know His will and await His bidding. This little service feels to have increased my love to my friends, and my longing that they with myself may seek more and more to leave behind all that hinders, be it what it may, and earnestly to press forward."

In 1859, Elizabeth Midgley was united in marriage with John Thwaite, of Blackburn, and for the next two years they made the family house at Spring Hill their home, where the daughter was still able to watch over her aged mother, whose beloved companion had been removed by death some years previously. The faith and trust of Elizabeth Thwaite were now, however, to be put to the severest test which had yet been her portion: first in the removal of this long-loved parent, and shortly afterwards in the

death of her husband, whose bright and active nature had well fitted him, during their short though happy union, to be her true helpmeet, and whose influence it is believed she felt encouragingly to the end of her life.

From Wiswell, she writes, 28th of 6th mo., 1864:—"Many weeks have passed over, and how shall I record my loss? Words fail; and Thou, Heavenly Father, who hast seen best to take my precious husband to Thyself, alone canst know the depths that have been passed through in the removal of one who was so much to me. Thou, and Thou alone knowest, compassionate Father, how amidst all the tender feelings of nature Thy child has sought to breathe, 'I will not complain because Thou didst it; ' and how the pleadings have been renewed, 'Strengthen me in resignation to accept this cup at Thy hand. Thou hast been pleased to sit upon the floods, and to say to the billows 'Be still,' so that Thy calming presence has enabled me to repose in Thee, and to prove Thee the sure refuge in time of trouble."

Thus was she stripped indeed, her last earthly protector removed; and great was the change experienced in now entering her solitary home, "The Hollies," in prospect of which she writes: "The sweet assurance was given, 'As one whom

his mother comforteth, so will I comfort thee, and I will provide.” Here she found a peaceful home, where, though sorely missing the “household voices gone,” she strove to keep a cheerful spirit and an open heart and ear to the many claims of love and duty, whilst feeling at the same time the pressure of weak health, which, never robust, now showed signs of failing. As her physical powers lost their wonted vigour, her mind lost none of its purity or beauty; rather it seemed to those who knew her best that whilst holding herself and her attainments in the humblest estimation, her love to God and man increased with added years. Few knew the extent of her quiet thoughtfulness for others, or the many hearts that were cheered by her loving letters, advice, or timely gifts; and though the last ten years of her life were spent in much retirement, they were fully occupied, her time and powers often being taxed to keep pace with the daily duties which she endeavoured conscientiously to fulfil.

In the summer of 1875, Elizabeth Thwaite left her home for a long anticipated visit to Scotland. But though she travelled by easy stages, the journey proved too much for her feeble powers, and a long, suffering illness

ensued, which kept her a close prisoner for many weeks. When at last she was able to return home great was her thankfulness, and we find the following record of her feelings, dated 31st of 8th mo., 1875 :—“ It is in my heart to record a song of praise for my Heavenly Father’s goodness, in giving the favour of return to my own comfortable home, after a considerable detention in Edinburgh, by an attack of prostrating sickness, whilst on a visit to my dear sister. The strength was greatly reduced in consequence, and it was a low and searching season under a sense of utter helplessness, and the oppression of the sickness. But in tender mercy did the Good Shepherd uphold, and in His own good time brought from the depths with a song of praise. But remembering there are now the shadows of evening, I can hardly expect to recover my former ability, and very earnest are my desires that for the residue of my days there may be a ‘going softly,’ an increased watchfulness and dependence, seeking very often to know a gathering under the heavenly wing, with the eye afresh quickened to discern any little intimation of the dear Master’s requiring, so that His love and all suffering grace through Christ Jesus may be magnified and exalted.”

From this time she was very much the invalid; but whilst her ailments were of a very depressing nature, all was received with meekness, and she would often say, "I wish to accept it and to be patient; these are gentle lettings down; I am so gently dealt with."

Few were aware under what pressure she kept a cheerful countenance, or through what difficulties she continued to meet with her friends for public worship. Often out of her very weakness she was strengthened to hand to others loving words of help and cheer, striving to animate them to keep hold of the faith, to walk as practical lowly Christians. Of this it may well be said she was a bright example, ever giving the praise where alone it was due; her daily life testifying in word and action, "I am nothing, Christ is all."

Nevertheless, whilst thus shut out from much of active service, a quiet ministry of love was hers, which went out in ready sympathy to all who came within her influence, particularly to any in affliction; whilst she gave many a bright welcome to her young friends, who felt the low seat by her couch a pleasant place, and into whose concerns she entered with lively interest, and to whom she often addressed words of encouragement or counsel."

Writing at this time under a sense of her weakness, she says:—"As days and weeks succeed each other, how often might be recorded the renewed mercies and daily comfort that are mine, fitly recalling the beautiful lines—

‘When all Thy mercies, oh my God !
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.’”

During the summer of 1878 a month was spent at Boston Spa, where she made the last entry in her journal, under date 12th of 6th mo. After alluding to her increased feebleness, she writes:—"There have been many favours to keep numbering, the tendering love of our Heavenly Father most precious of all." Later on in the same year, three weeks were pleasantly spent in the country with some benefit to her health; and after returning, this improvement continued, and was often feelingly acknowledged.

The death in quick succession of many of her old and intimate friends, fell, however, as a deep shadow over the early winter months; and the intense cold which so soon set in, tended to diminish her vital powers, so that little resistance could be offered to the severe attack of pain and sickness which came on during the evening

of 21st of 11th mo. On this day Elizabeth Thwaite completed her 70th year; and though feeling poorly, she came down stairs for what proved to be the last time, occupying her usual place on the couch, and copying the touching and favourite lines, the last she penned—

“ Oh, Saviour, I have naught to plead,
On earth beneath or heaven above,
But just my own exceeding need,
And Thy exceeding love.

“ The need will soon be past and gone,
Exceeding great, but quickly o'er;
The love unbought is all Thy own,
And lasts for evermore.”

The succeeding three weeks were passed in much weakness and prostration, but her spirit ever turned true to its centre; and very touching were her petitions to be made entirely pure in His sight, in His own way, and in His own time.

From the severity of this attack she so far rallied as to be partially dressed and moved to her couch, and to enjoy a little reading and conversation. On the evening of First day, the 16th of 12th mo., she seemed nicely, and asked for the hymn, “Thou God seest me;” and in reference to it said, “Those words did so comfort me in the night, ‘Calling thee Father, sweet endearing name, Father, so tender, so familiar!’” This

improvement, however, was of short duration, and the night that followed was a very suffering one; the pain again in degree yielded to remedies, but appetite failed, and she became rapidly weaker.

Amidst all, her quiet thoughtfulness for others was manifested by her directing little mementos to invalids, clothing to the poor, etc.; whilst gratitude for her own comforts was often acknowledged. When suffering much from sleeplessness, she said, "So He giveth His beloved sleep in His own way and in His own time, which must be waited for. Oh for a little waft from the other side! Oh what a company on the other side! An innumerable company, all being led to the living streams," and, looking earnestly forward,—"So bright, oh so bright!"

During the evening of the 27th her doctor made his last call, and asking how she felt, "Weak," was her quiet reply. On his further saying, "You are very patient, Mrs. Thwaite,"—with a bright quick glance, and an emphatic nod of the head, came the characteristic response, "All of the Master, the dear Master." She spoke but little after this, "gracious Redeemer," two or three times repeated, being almost her last words. About eleven o'clock the family pre-

pared for retiring, save the two left to watch, as they expected, through the night. Half an hour later a rapid change took place. All the household were quickly gathered round the bed, only to watch in the solemn silence the gentle ebbing away of life, as, without sigh or movement to indicate the last moment, the pure spirit fled away at the still midnight, to be with that dear Saviour whom she so much loved, and to join the innumerable company on the other side of the river.

And who shall tell of the hallowed peace permitted to be felt by the sorrowing watchers, and which rested on her face and pervaded the room to the very last? They could indeed feel that death had no sting, and the grave no victory there; but that, freed from the burdens of time, their loved one was "for ever with the Lord."

LUCY TOLL, 90 8 12 mo. 1878

Woodbridge.

MARTHA TREADWELL, 81 17 2 mo. 1879

Stoke Newington. Widow of William Treadwell.

RICHARD VEALE, 80 18 11 mo. 1878

St. Austell. A Minister.

"The memory of the just is blessed." These words may be fittingly used in reference to

Richard Veale, who in days of health and vigour endeavoured faithfully to serve the Lord, and when weakness and suffering were allotted to him, patiently and submissively resigned himself to the will of his Heavenly Father.

He was the fourth son of John and Susan Veale, of St. Austell, Cornwall, and was educated at the school of Thomas Davis, at Milverton, in Somersetshire. The religious influence of the family with whom he resided at Milverton as an apprentice, was greatly blessed to him, and produced results in his after life calculated to encourage others who feel their Christian responsibility as regards the oversight of the young, especially at the critical period of life after leaving school, when the bias for good or evil is so often given.

On leaving Milverton he commenced business in his native town, where by an upright and exemplary course of conduct he gained the esteem and confidence of those around him. It being his desire in all things to live to the glory of God, he was led into paths of Christian self-denial. When young he was particularly fond of music, and would occasionally spend an evening with a friend of similar taste in this direction; but he found that time thus spent did

not yield him satisfaction. He therefore discontinued these visits, and found more comfort in the quiet enjoyments of his home circle.

He was diligent in embracing opportunities of doing good, and was an earnest advocate of peace and temperance, and endeavoured to promote these and other kindred causes by the liberal distribution of tracts. The interest he manifested in the best welfare of his friends, his judicious and faithful counsel, and his generous Christian hospitality will long be remembered.

He was fully convinced of and deeply attached to the principles of the Society of Friends, and was earnestly concerned that they should be faithfully maintained. As a Minister of the Gospel his addresses were earnest and often deeply impressive.

For many years Richard Veale suffered the privation of almost total loss of hearing; and it was very instructive to witness the cheerful submission with which he bore this trial, and the pleasure he manifested in entertaining strangers and showing kindness to young people, though he could enjoy but little communication with them.

During his last lingering illness, our dear friend was not without seasons of conflict and

depression, but was often favoured with a sense of that peace which passeth all understanding. One day, when suffering much from difficulty of breathing, he was able to speak to those around him of the sweet foretaste given him of the joys of heaven, and of being "accepted in the Beloved." He could truly adopt the language, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour."

His last words were "There is a bright prospect,—a bright prospect." And it is a blessed thing now to be able to think of him as safe for ever in that land "where the wicked cease from troubling, and the weary are at rest."

THOMAS CHRISTY WAKEFIELD,

Kingstown, Dublin. 84 22 11 mo. 1878

An Elder.

The subject of this brief sketch was the son of T. C. and J. S. Wakefield, of Moyallon, County Down.

He was born in troubled times. Religiously and politically a dark cloud hung over Ireland. The Roman Catholic Rebellion of 1798 was fer-

menting ; and in our own Society a great struggle was going on. As regards the former, his children and grandchildren have often listened to the stirring recital of the insult and danger to which his mother's family were exposed, and how her father, Jacob Gott, after passing through frequent and touching peril, was led forth from his own house alone at night to die. The faith and courage of his wife was at that moment and all through the time of trial, a tower of strength to the trembling household. She bade the servants prepare refreshments for their master, saying to her children, "I believe the Lord will not permit the rebels to take your father's life."

It is worthy of note that their experience of preservation was that of every Friend's family in the south of Ireland, while the rebellion raged around their dwellings with awful fury. Not a life was sacrificed, except in the case of two young men who armed and put themselves under military protection.

The religious struggle in our own Society, to which reference has been made, was chiefly confined to the north of Ireland, and ended about this time in the "Hicksite" separation. The disuse of the Holy Scriptures was largely the cause of this sad defection, Ministers and

Elders professing to be led by an unerring inward Guide, mistaking imagination for revelation, and questioning the authority of the Bible and the divinity of our Lord Jesus Christ, fell, carrying numbers with them. Thus Ulster Quarterly Meeting was left with but one Minister and a few young men, amongst whom was the father of the subject of this memoir, to conduct the discipline of the Church.

Nurtured in the vivid memories of these sad experiences, a lasting impression was made on the mind of T. C. W., and to this may in great measure be traced his clear appreciation of religious truth as held by the Society of Friends. He held through life with unwavering firmness to peace principles, and to a devout appreciation of the Holy Scriptures, feeling the importance of giving the great work of redemption through God manifest in the flesh its due place in Christian teaching. Favoured also above many around, he grew up watched over by parents who desired their children's best welfare. His mother's memory was to the last cherished with reverent affection and esteem, for her charity, piety, and worth.

Having finished his education in England, he returned at the age of eighteen to settle at home.

He was endowed with refined taste, mental culture, and engaging manners, which, had they been sanctified by divine grace, would have well fitted him for a life of usefulness in the Church. At this critical period the Holy Spirit met him with a soul-tendering visitation, so that under His blessed influence he sought lonely places to read and weep and pray. He saw the cross prepared for him to bear after Jesus. But the covenants made in those hallowed moments gave way in the day of trial, and one golden opportunity, one most precious crisis in life's history, passed away for ever.

Soon after this he married, and with every worldly prospect gay with promise he removed with his young wife to reside near Dublin. Here, amid the fascinations of society and the enjoyment of field sports, the still small voice of heavenly love was well nigh silenced. Yet the Father's eye still followed the wandering child, and again a message of love was sent to bring him into the service of the King. But as the tender morning call had been disregarded, this time it came in a voice more stern and imperative. A fever that baffled medical skill arrested his course of pleasure, and brought him to the border of the grave; indeed, so nigh, that the

three physicians in attendance believed him to be dead or dying. During these weeks of illness there had been much sorrow in his childhood's home. There, received as an honoured inmate, lived the old minister who had alone stood his ground when the tempest of infidelity had swept over our little Church. Bowed before a prayer-hearing God, John Conran* pleaded for the son of the family whose kindness had sheltered his old age; and as he pleaded, an answer of peace came, and the message was sent on this wise to the devoted mother: "This sickness is not unto death, but for the glory of God." The same morning that mother was standing over what was pronounced to be the bed of death, while a relative, the third doctor in attendance, addressing her, said, "Aunt Wakefield, what has now become of old Conran's prophecy?" And yet it was to be according to the old man's faith; for as the physician spoke, a faint sign of life passed

* John Conran was at times remarkably led by the Holy Spirit. On one occasion, a young man, while walking to Moyallon Meeting, said to a companion, "I wonder if that old fool will preach us a sermon to-day!" After the meeting was gathered John Conran arose, and before proceeding with his address, said, "It may be that some one here has in his heart or by his lips asked the question, 'Will the old fool preach to-day?'"

over the pallid features, and the invalid was raised up to regard this illness in its true light. Deeply humbled before the Lord, he renewed his covenants, broke away from his gay associates, and returned to the neighbourhood of his old home to begin life anew.

Again the enemy was at work, suiting his temptations to the young man's state of mind, his suggestions being accompanied with just that sufficient element of truth which renders his reasoning so seductive:—"He had stumbled and fallen,—he was too weak and too unworthy,—would bring only dishonour on the cause he loved." And so, under the guise of a false humility, the old cross was again rejected, and again he refused the distinct call to the ministry of the Gospel. Thus, as he was wont to say in after years, was the honour and happiness forfeited, which his Lord held in His hand of blessing to bestow.

T. C. W. now lived a simple country life, and became much interested and very useful in the concerns of the Society. His house was one of old-fashioned hospitality, where the poor were if possible more welcome than the rich.

In many respects it may justly be said his mind was in advance of the times in which he

lived. He came boldly forward to help the Temperance movement in its very early struggles, when unpopular among Friends, and despised in the eyes of the world. Under his roof, principally conducted by his dear wife, perhaps the very commencement of First-day School work among Friends in Ireland took place. His mind being liberal and enlightened, he was ready to unite on one common basis—the love of God—with all Christians.* His genial nature and pleasant converse drew many towards him, and many found in him a friend. And still all through life, by his refusal to obey that early call, he felt God was saying to him "*Yet one thing thou lackest.*" This he believed blighted

* An interesting occurrence may here be mentioned. His wife's family were Episcopalians; and whilst enjoying Christian fellowship with them, he maintained the spirituality of the Gospel dispensation. It is believed that his influence, and that of his wife, was felt among them. His brother-in-law, a clergyman in Norfolk, visited his father on his death-bed; and before leaving, requested the privilege of partaking of the sacrament; but to the young man's surprise he replied, "My dear son, I have the substance, I do not need the shadow." Disappointed and distressed, the young clergyman returned to his charge, and a few months after lay down himself to die. His mother now proposed that the same ceremony should take place as had been so much desired in his father's case. "Ah!" said he, "I could not at the time understand my dear father's refusal, but now I too am feeding on Christ, and I need no other bread."

his earthly happiness, clouded his spiritual prospects, and filled his cup of life with many deep sorrows. These pressed so heavily on his sensitive nature at one period, as almost to make shipwreck of his faith.

After more than threescore years of his pilgrimage had passed, a great affliction overtook him, through the sudden death of his dear wife and a beloved son, both absent from his side when they were taken from him. This was another waymark in life's history. His heart and home now desolate, in mental and spiritual anguish he cast himself in surrender on Him whose tender mercy faileth not. After this period his voice was occasionally heard in our meetings, and he held with acceptance the station of Elder; but he would sorrowfully say, "Ah! 'tis of little use now; alas, my early unfaithfulness! through it the crown is taken away, and placed upon the head of another." But He whose mercy is great unto the heavens, had in reserve a sweet eventide for the weary traveller. A simple childlike repose in the love of Him who spared not His own Son, took the place of unavailing regrets for the past, and the lack of assurance of faith for the future. After a winter's residence abroad, he was gently and safely

guided to his daughter's home to die, and there the promise was abundantly fulfilled, "At even-tide it shall be light." Very sweet during that declining day was the atmosphere of his sick room, very touching his patience and deep humility, while the mercy of God through Christ Jesus filled his lips with praise.

A few extracts taken from notes during his illness will end this memoir.

14th of 11th mo., 1878.—Lying very low and prostrate, the dear invalid said, "'Though I walk through the valley of the shadow of death, I will fear no evil.' I want to lie at the feet of Jesus; I want to enter into Christ's sufferings; but none of us can understand those words,—'My God, my God, why hast thou forsaken me?'"

15th of 11th mo.—He exclaimed, "Precious Saviour, let me lie at the foot of the cross and look up there. Thou art my only hope. Oh that forgiving love and mercy! The peace I have had at times has been unspeakably sweet;" and again, "Great has been my poverty of spirit." It was said to him, "My peace I give unto you." He responded, "What a peace! and how remarkable the goodness that has brought me home, a poor, unprofitable, sinful creature; but it is mercy, mercy, mercy! Oh that precious blood!"

On the 17th our dear father remarked, "It can't be long now; it will be a glorious change. Since this illness I have often contemplated death, never with any fear, sometimes with rapture. There was a time when I feared death; that was in the days of disobedience to God's will. How sweet it will be to meet on the other side; it will not be very long, and I hope you will be all there."

On the 18th, after seeing two dear relatives, he said, "I love them, but I wanted to say the gold of this world bears a different stamp to the gold of the heavenly kingdom. How poor are all the treasures of earth; I have nearly done with them all."

On being told a sick friend was very dull, fearing his faith was not genuine, our dear father quickly responded, "Ah, he may expect these plunges. I know the experience; brightness will come out of it, but there is no way out but by keeping the eye imploringly fixed on Christ."

19th of 11th mo.—After prayer to-day he joined solemnly in the "Amen." Lying very low, scarcely able to articulate, he lifted up his hands, and with raised eyes exclaimed, "How good the Lord is!" On —— coming in he

brightened up and said, "My dear boy, watch, watch against the enemy. We must keep our eye on Christ, my blessed, blessed Saviour; what would I now do without Him!"

On —— coming in to take leave for a day or two he said, "The Lord bless thee and keep thee. He will bless thee for thy works' sake, although works can never save us."

In an interview with his brother he said, "it is very sweet to have such unity of spirit, to feel thee so very near; but we shall be nearer still, and shall sing praises and join in that glorious anthem. I love you all; I love every one. If we enter heaven, it must be on the wings of love." To his grandchildren, to whom he was tenderly attached, he said, "You must all be banner-bearers, and valiant too; I don't think there will be one missing"; and, smiling sweetly added, "You don't know how much I love you; is it not like Jacob blessing his children?"

On the 22nd, fearing our dear father was quite unconscious, I got up beside him on the bed, saying, "Bless the Lord, oh my soul, and forget not all His benefits." He immediately raised his eyes and lifted his withered hands, while praise seemed to shine in his dying face. He made the same response when the words were

repeated, "He was wounded for our transgressions: He was bruised for our iniquities." This was his last act of consciousness, as he fell asleep "looking unto Jesus."

Some hesitation has been felt in drawing up this little record, lest its details might seem to cast the slightest shade over the memory of one so loved. The writer has, however, been encouraged by the thought that if we belong to Christ our *all* belongs to Him; and is well assured that if the subject of this sketch could know that this brief recital would prove of any use in the service of his Lord, it would give him the purest pleasure. The object of Christian biography is not surely to exalt the creature, or gratify partial friends, but to glorify God.

It may be that some in the present day, blessed with many privileges, enjoying the advantages of position and mental endowments, are being called by the King of kings to a post more exalted than any to which the highest earthly ambition can aspire. If they are hesitating what answer they will return to the heavenly call, may He who deigns to use weak things in accomplishing His glorious purposes convince them that nothing else or less than whole hearted surrender will ensure their own happiness and the glory

of God. Thus may they bless the testimony of one who “being dead, yet speaketh.”

SAMUEL WALKER, 85 4 2 mo. 1879

Rastrick, near Brighouse. An Elder.

JOSEPH WALPOLE, 80 10 10 mo. 1879

Bally Duff, near Mountmellick.

MERCY WARD, 87 8 3 mo. 1879

York.

JOHN HAUGHTON WARING,

Dublin. 20 12 5 mo. 1879

Son of John and Jane Waring.

CHARLES HEATH WARNER,

Highbury, London. 68 12 6 mo. 1879

HELEN WARNER, 2 2 12 mo. 1878

Waddon, near Croydon. Daughter of John and Alice Warner.

ANN WATSON, York. 93 20 7 mo. 1879

JAMES WEBB, 82 27 12 mo. 1878

Kingstown, Dublin.

ALICE WEBSTER, 75 29 6 mo. 1879

York. Widow of William Webster.

MARY WELLS, 60 1 10 mo. 1879

Kettering. Wife of William Wells.

THOMAS WELLS, 78 25 7 mo. 1879

Great Ayton. A Minister.

Thomas Wells was born at Tewkesbury, the 28th of 12 mo., 1799.

The principal part of the following particulars respecting him are derived from a brief account of his early life written a short time before his death.

His parents were pious people of the Wesleyan connexion ; and their house being frequently the home for the travelling preachers, he says,— “I was early trained in the doctrines of the Gospel from social and religious conversation in the family circle ; and since I have been connected with Friends, I have frequently wished it was more practised with them ; thus sowing good seed by the side of all waters.”

His first religious convictions were in very early life. On the death of his mother, when he was only five or six years of age, he was in much distress, and earnestly looked to the Lord for comfort ; when he seemed to hear a promise made to him that he should have another mother ; which he used to say was fulfilled, as his father married one who truly filled a mother’s place to him. When he was about eleven years old, his father too was taken from him, and his distress was so great that he thought he could not live ; and then the promise was given to him from God, “I will be a Father to thee,” accompanied with the words, “When thy father and thy

mother forsake thee, then the Lord will take thee up." He was often led to narrate this circumstance to children, and generally added,—"this little boy has never wanted a father's care."

At the age of sixteen he attended the Wesleyan class meetings, and frequently found them, he says, "seasons of refreshment to his seeking mind." A few years after this he became dissatisfied with the form of worship in which he had been brought up, longing for a time of silent communion; and thus he was induced to attend the meetings of Friends, whose mode of worship he found congenial to his views and feelings. This caused so much annoyance to his relatives, especially to his brother who was a minister, that he joined himself a second time to the Wesleyans; but he says,—"I soon found that I was not in my proper place, and hearing that there was a meeting of Friends at Hinckley, I went and sat with them, and then felt that I was among my own people; so I preferred walking seven miles to sit with the few in silence, to joining in the great congregation, to the astonishment of my Methodist friends. A minister asked me to tell him how I made silent meetings profitable; I told him that I watched the rising thoughts of the mind, and prayed to be kept

from wandering or worldly thoughts, which I felt to be drawing near to God in spirit, a necessary preparation to know God to draw near to me in mercy, to teach me either immediately by His Spirit or through the word preached ; and thus my spiritual strength was renewed. He then asked me how I knew these thoughts were from God. I answered, experience taught me that that which came from God led to God. After a few more questions relative to my conversion, he said he did not doubt that I was a child of God, and that He would be with me. This I have realised, for goodness and mercy have followed me all the days of my life."

After residing about eighteen months at Market Bosworth he removed to Atherstone, where he became acquainted with a Unitarian minister who was endeavouring to undermine the foundation of his faith ; and in order to escape from his influence he returned to his native place, and became a member of Gloucester Monthly Meeting. He removed to Worcester in 1824, where he remained three years, and then emigrated to America. This new sphere of life he at first found very uncongenial, but he eventually settled down in his adopted country and remained there thirty-five years.

After visiting New York and Washington, he took up his abode in Philadelphia, where he appears to have met with kind and sympathising friends. Here he felt a call to the ministry of the Gospel, and his gift was acknowledged by that Meeting in 1834. He remained three years in Philadelphia, and then removed to Cincinnati, where he lived until his health gave way and he was recommended into the country. He was employed for several years in some industrial schools for the Indians and coloured people, under the care of Friends.

His education was only limited, and in his humility he would often say that he felt he had but one talent; but having given himself up to the service of his divine Master, he was earnest and diligent in proclaiming the glad tidings of salvation. In this service he visited most of the meetings on the American continent, besides frequently holding meetings in places where no Friends resided.

His wife died in 1862, and in the following year he returned to England, feeling that there was a work reserved for him by his Heavenly Master in his native land. During subsequent years he visited almost every Meeting in Great Britain and Ireland. The last minute granted

to him by his Monthly Meeting included the Isle of Wight and the Channel Islands. This he felt to be the termination of his missionary labours, and his visit was very acceptable to the few Friends resident in those parts.

He frequently appealed to parents and the heads of families as to whether it was not their duty to make a more decided confession of allegiance to their divine Master, especially recommending the utterance of *vocal* prayer in family worship. He was an earnest advocate of those principles which distinguish the Society of Friends from other religious denominations,—the continued teaching and guidance of the Spirit, and a nonconformity to the world, coupled with that Christian love which “rejoiceth not in iniquity, but rejoiceth in the *truth*.”

After a few years' residence in Worcester, he removed into the north of England, and finally settled at Great Ayton, where he found an opening for service in the Meeting which is attended by the children of the Friends' school there. He was diligent in visiting the aged and sick, especially among the poor people, by whom he was much esteemed.

For several months prior to his decease he was so weak as to be unable to move far from

his lodgings. Those who then visited him felt that in this state of waiting the words of the great apostle were in no small degree applicable to him : "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

A stroke of paralysis suddenly laid him on a bed of sickness, so prostrated as to be unable to speak ; and in a few days his purified spirit gently and peacefully passed away.

HANNAH WHEELER, 34 6 1 mo. 1879

High Flatts, near Huddersfield. Daughter of Thomas Wheeler.

CATHERINE WHITE, 76 21 9 mo. 1879

Rochdale. Widow of Henry White.

ANN WHITEHEAD, 37 1 4 mo. 1879

Hollinwood, near Oldham. Daughter of the late John and Mary Whitehead.

SARAH WHITLOW, 78 27 12 mo. 1878

Lancaster. Widow of John Whitlow.

ANN WICKETT, 77 25 8 mo. 1878

Cotherston.

JOHN MICHAEL WILLIAMS,

Falmouth. 33 17 1 mo. 1879

SARAH WILLIAMSON,	86	17	12 mo.	1878
<i>York. Widow of William Williamson.</i>				
JOHN BENWELL WILLMOTT,				
<i>Bristol.</i>	72	17	5 mo.	1879
MARY WILMOTT,	69	10	1 mo.	1879
<i>Stoke Newington.</i>				
ELIZABETH WILSON,	79	20	3 mo.	1879
<i>Ipswich.</i>				
JOHN WILSON,	65	18	3 mo.	1879
<i>Benfieldside.</i>				
MABEL ALDERSON WILSON,				
	3	30	3 mo.	1879
<i>South Darley, near Matlock. Daughter of Thomas S. and Hannah Wilson.</i>				
SUSANNA WILSON,	68	18	12 mo.	1878
<i>Rastrick, near Brighouse. Widow of James Wilson.</i>				
WALTER WILSON,	55	5	8 mo.	1879
<i>Nottingham.</i>				
ANN WOOD,	78	21	1 mo.	1879
<i>Forest Gate, Essex. Widow of Daniel Wood.</i>				
HARRIET WRIGHT,	67	10	11 mo.	1878
<i>Manchester. Widow of Isaac Wright.</i>				
LOUISA WRIGHT,	87	9	3 mo.	1879
<i>Bristol.</i>				

MARY MACKIE.

[This memoir arrived too late for insertion in its proper place. *See page 119.*]

Mary Young was born at Charlemont, Co. Armagh, Ireland, in 1808. Her parents were Methodists, and devoted Christians. At a very early age she was convinced of sin by the Holy Spirit, and led to the Saviour to seek for the repentance and forgiveness of sins which are to be found only in Him. She experienced the fulfilment of the promise, "Seek and ye shall find." Being justified by faith, she found peace with God through our Lord Jesus Christ; and then in the spirit of the royal Psalmist she said to young and old, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." She was not ashamed of Jesus, but became a witness for Him, not only in the class meetings but also in the more public assemblies of the Methodist body.

It was after much conflict of mind that she applied for membership in the Society of Friends. This conflict was not caused by any doubt of the truth of the principles held by the Society, but by a fear that her motives might be misunderstood. Love to Jesus, however, triumphed; all was laid on

the altar, and she was admitted into the Society, and continued to be warmly attached to it to the end of her life. To this attachment there was added a tender love for all who loved the Lord Jesus, to whatever branch of His Church they belonged.

Not long afterwards she married James Mackie, of Kincon, Loughgall. In the summer of 1876 she removed from Charlemont to Bessbrook, and her gift as a Minister of the Gospel was acknowledged by the Bessbrook Monthly Meeting in the Third month of 1877. Far from being lifted up by this recognition, she seemed brought afresh to the Saviour's feet in all humility and lowness of mind. Her addresses were short, but many felt that the Master's seal was imprinted on them, for they were accompanied with "the demonstration of the spirit and power."

On First day, the 17th of 11th mo., 1878, she spoke for the last time in Meeting. It seemed as if her travail of soul was chiefly for the young people present, whom she earnestly and lovingly warned against delay in seeking for a conscious personal interest in the Saviour's atoning blood. She rose a second time with the words, "Prepare to meet thy God," adding a few solemn sentences. The day following she felt very poorly, and though

she herself and those surrounding her were not aware of it, became worse ; and on the morning of the 29th of 11th mo., her gentle and purified spirit took its flight to the immediate presence of that dear Saviour whom she had delighted to serve honour and love during her life. Shortly before she died she offered up a prayer for the Lord's people, which the hearers could never forget. It may truly be said Mary Mackie lived under her own roof a bright example of that religion which she so loved to commend to others.

INFANTS whose Names are not inserted.

Under three months.....	Boys, 3	... Girls, 3
From three to six months.....	do., 0	... do., 2
From six to nine months.....	do., 0	... do., 1
From nine to twelve months	do., 2	... do., 2

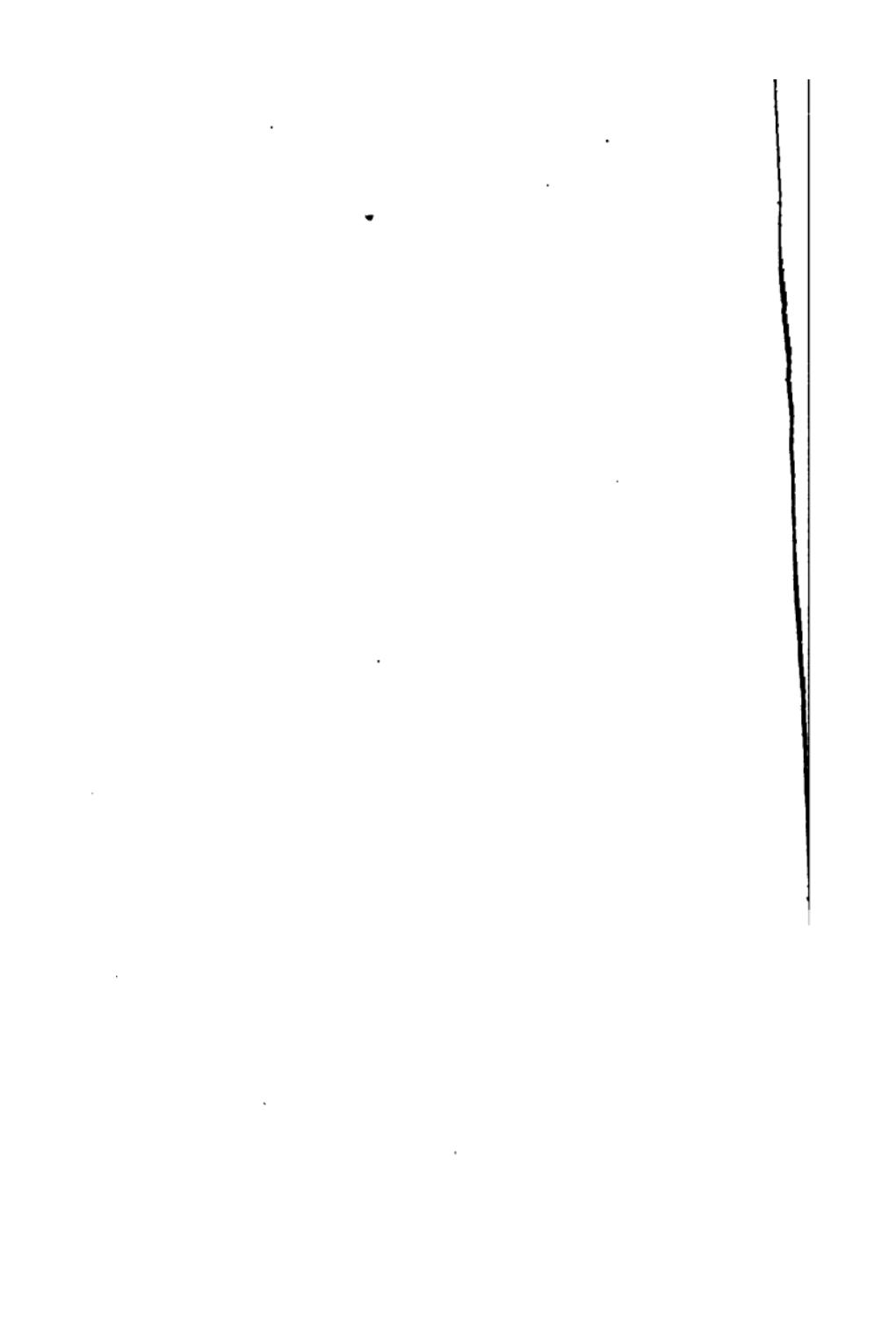
ERRATA in the Volume for 1879.

Page 87, line 6, for 78, read 82.

„ 143, „ 4, add A Minister.

TABLE,
*Showcasing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland,
during the years 1876-77, 1877-78, and 1878-79.*

• The numbers in this series are included in the next, "under 5 years."



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